

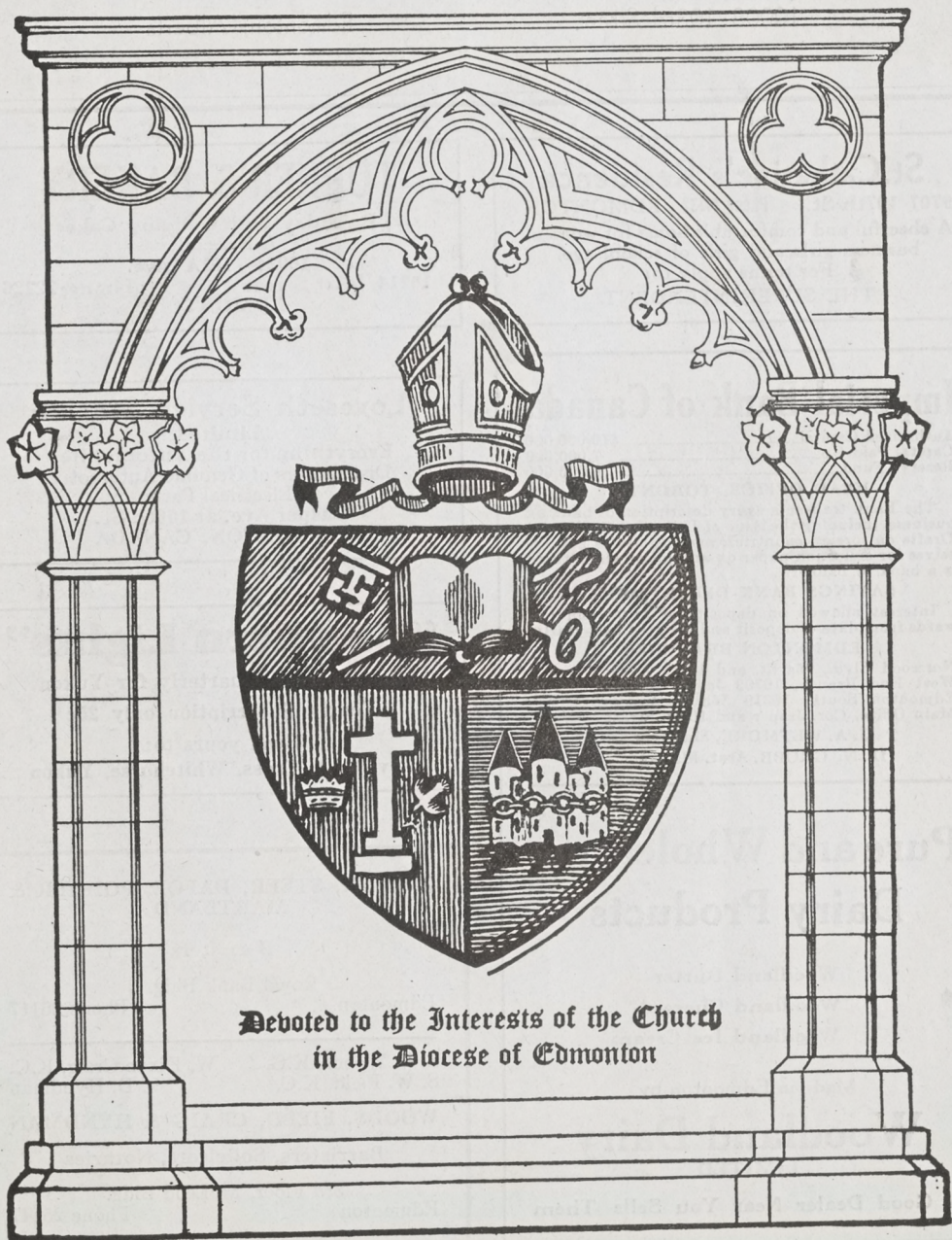
The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, OCTOBER, 1939

No. 114



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Editorial

Dear Beloved, in God:

The fact of Canada entering into the War against Germany has created a situation for the Church that needs to be carefully considered.

Obviously the spiritual side must come first. From all that we know of the situation leading to the declaration of War, we are justified in resisting forces that are openly opposed to what we know God has given to us as sacred and beneficial to mankind—freedom of worship, love for others, brotherhood amongst men and nations, the protection of the weak, liberty of speech and action, and the freedom to live.

Believing that we fight for God, His Laws and His Church everywhere, and for freedom of life and conscience, it is obviously our duty to ask for God's guidance and help in the present struggle. Prayer is our first duty. I call upon all in the Diocese, young and old, to private and public prayer. Let us first seek to express our repentance for sin and wrong committed in our own lives and in our country and Empire and having done so to ask for forgiveness, then to pray to God to help our efforts to overcome the enemy and save our country and Empire.

Let us ask God to bless our King and our statesmen and those in authority in England, France and Canada, and to guide them at the present time in their deliberations. Let us ask openly for victory for the forces of right to prevail and to once more establish peace in the world.

There is another matter I wish to ask of you. We need funds to carry on this Diocese in its spiritual work and this can be secured not only in support of our own parishes but in paying our apportionments. The last figures as sent to each Incumbent and Wardens recently and published in this Magazine show that we are far behind the totals asked of us.

I suggest that at each Harvest Festival the Thanksgiving offerings be devoted to making up the apportionments. A Thanksgiving offering should be given to objects outside our parishes and not for ourselves, and therefore I ask that the Harvest Thank-offering be given to the work of the Diocese and to the Missionary objectives asked of us through M.S.C.C., and G.B.R.E. and S.S.C.

May I request all congregations in the Diocese to contribute generously, remembering the bountiful harvest given to us this year and to do the utmost to see that the apportionments be paid in full. This will enable the spiritual work of the Diocese to be carried on.

May the blessing and guidance of God be given all of us at the present time.

Your devoted Bishop and friend,

ARTHUR EDMONTON.

The Page Pulpit

A COMMUNION SERMON

"Ye were not redeemed with corruptible things, as silver and gold; but with the Precious Blood of Christ." 1st St. Peter, 1: 19.

The simplest meaning of the word "redeemed" is found in relation to the transaction of a man exercising his privilege to purchase or to have purchased for him his freedom from slavery.

From the place where he could call neither his body nor his soul his own he looked forward to the day when by great efforts on his part or through the large-heartedness on the part of some one who had more than a high regard for him he would attain his liberty. He would "redeem"—he would reclaim or be reclaimed at a huge cost from degradation and servility.

One of the most moving spectacles in the open places of the ancient cities was the redemption of the slave. His unbounded joy at regaining his freedom, the obvious sympathy of the crowd and the approval by them of the part the "Redeemer" played, kept the incident very close to those deep moving realities which lie very deep in the human heart and move us more than proclamation of high sounding schemes for freeing the masses.

Throughout the New Testament we are constantly being reminded that in an open and very public place—a place called Golgotha—a Redeemer paid a great price in order to free those whom He loved bondage. Men have ever since felt that in Christ all indeed has been made alive and life has once again become worth living.

In these days when men have moved so far away from God that it is difficult to talk to them about Him, when some will tell you they see no relation between their ethical standards and their religion, when they openly scoff at the so-called unreality of the hymns they sing on Sunday when they think of Monday's problems, one cannot help mentioning the word "redemption" without a sense of the thick moral and spiritual fog in which men move. And yet if ever there was a time when men needed to be redeemed it is now. If ever there was a need of a great redeeming love in the hearts of men it is today.

One man at least knew what it meant. St. Peter had had full experience of that redemption and now as he writes to the scattered Christians throughout the Roman Empire he recalls for them their spiritual liberty. Let them perish in persecution under the emperor's edict, let them endure that horrible nightmare of cruelty from which there is no escape, but let them also remember "they are kept by the power of God," their trial of faith is more precious, they are still the Children of God, purchased, redeemed from despair and bondage to fear.

We know how they met that persecution. There is a well authenticated story of a congregation in Asia Minor who were worshipping in their little church one Easter Day when the soldiers came and barred the doors. They heard the wood being piled against the walls. They heard the flames and felt the fierce heat. But when the soldiers stood back to survey their cruel work, suddenly from inside came, not cries of anguish, but a chorus of singing and as they watched the walls crash inward a shout: "Christ is Risen!"

Yes indeed—a great freedom from earthly things has been purchased for us.

And here we are, a similar body of Christians, gathered together this morning to Commemorate that great deliverance. Cast your minds back to the time of its beginning. It was in the midst of a seething, restless city. Soldiers were armed and ready to quell outbreak and insurrection. In the world outside the rule of force, fear of death and national slavery. In the hearts of men distrust, moral dishonesty and betrayal. Men were tired and weary, fearful and apprehensive. Living on their nerves just like you. And in the midst of it all, Jesus. Jesus with the quiet voice and quiet look. To those around Him, getting a little hysterical, and beginning to refuse to trust God, He says, "Come away to a quiet place and I will teach you how to meet the world. I have overcome it." And there in an upper room by word and symbol He taught them how to be free of the fear of living in a fearful world—as men and not as slaves.

To me that is the essence of religion—not escape from realities but a privileged freedom to live the life God wants me to live in a world created by Him but marred by men. That is the meaning of Communion, availing myself of the purchase price of my liberty to live.

There are many people today who know what it is to be tired, disappointed and worried. Life is very difficult for great multitudes at the moment. They are enslaved by life. Let all who are in such case come away into another atmosphere where the traffic of the world recedes into the background, where money counts for nothing and only love and humility may pass as current coin; where all the business is done between the worshipper and God; where demands give way to invitations and where we are reminded of the relative unimportance of worldly affairs. Here where we recall that the really essential things of life are very simple after all and where God gives Himself to humble men and women, let us remember how dearly our freedom was purchased and how dearly we were loved. It helps us and perhaps we may, from this sanctuary, go out with joy and be led forth in peace and the world will once again break out with song.

"God is my strength—He underlies my life
My soul, though mine, lies passive in His hand
God talks with me and gives me peace in strife
And in His Light I walk and understand.

God is my friend—He shapes and moulds my will;
God, my Physician, probes and cleans my wrong;
God brings me harmony and, small and still,
His voice attunes me to the Heavenly Song.

God is my strength—beneath the changing years,
He lives and moves and breathes into my breath;
His thoughts are wings, and high above all fears
They bear me to the golden gates of death."

—FREDERICK GEORGE SCOTT.
(G.P.G.)

Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

BISHOP'S ENGAGEMENTS

- Oct. 1st: Preach at All Saints.
- Oct. 8th: Confirmation at Barrhead.
- Oct. 15th: Address, Rally Day Service, at All Saints' Cathedral.
- Oct. 22nd: Confirmation at Clondonald.
Consecration of new church at Irwinville.
- Oct. 23rd: Visit Kitseoty and Manville.
- Oct. 29th: Confirmation at Drayton Valley.
- Nov. 5th: Dedication new church at Brookdale.

On the Editor's Table

"New Light"

A very timely word has come from the Primate on the subject of the Church's message in days of stress. It answers very effectively the demands of many shallow thinkers who are constantly harassing the Church for a "new message," and the critics who are for ever proclaiming that the Church is behind the times. With his usual depth of insight the Primate calls us back to the fundamental verities of our faith. Perhaps it will do us all good to realize afresh the meaning of his words:—

"Someone wrote to me today, saying: 'Can you give me any new light in this world situation?' Any new light I have is very old light. It comes from faith in God. He is working His purpose out in the history of nations. I have never found anywhere in the New Testament any indication that this life here on earth, either individual or national, was to be an easy thing. I find no promises of security, safety, or ease here in this world; but I find promises of grace and guidance, and the assurance of the ultimate triumph of goodness to those who in penitence place their trust in Him, and try to follow and serve Him. You will agree that all this is very old. It is, also, new enough for use today. I pray that we may all have grace to find it so."

CRISIS

The Anglican Church is always at its best in time of crisis. In this respect it is very true to its origin in a country where the particular genius of the people is their capacity for rousing themselves and rallying to a cause after long periods of seeming indifference and torpor.

Our Church in Canada has exhibited this extraordinary trait on more than one occasion. The Forward Movement and the Restoration Fund are outstanding examples.

Today we face two crises, coming simultaneously. The outer crisis of world conflict and shock of arms and the inner conflict of contending loyalties. For twenty-five years events have moved with remorseless precision to bring us to the place of judgment. Two great ideas are contending for men's allegiance. On the one hand that which believes men are spiritual, born to freedom and high destiny, acknowledging authority only as of God. On the other hand that which sees men as essentially selfish and concludes that authority over such a society is to be upheld by force. In other words, in our language, it is Christ and all He stands for against anti-Christ and all the powers of evil.

What is our duty? As citizens we have a duty to the State. As churchpeople we have a duty to God. Men must do both. Please God our Church will remain faithful and true. We shall find our Church better able to stand the shocks if we as individuals "look to the rock whence we are hewn," and "remember the days of old."

SPECIAL SERVICES

Special services have their place and it is good to use special prayers on occasion. Richard Hooker says, "All things whatsoever having their time, the works of God have always that time which is seasonablest and fittest for them. His works are some ordinary and some rare. The wise man therefore compareth herein, not unfitly, the times of God with the persons of men."

This indubitably is one of the rare "times of God with the persons of men" and calls for special acknowledgement. It is necessary however to guard against the danger of letting special days of prayer do duty for the obvious obligation of continuing constant in prayer. Sustained importunity is much more effective than spasmodic appeal to God's providence in times of difficulty.

CLEAR THINKING

It's easy to rush off and do war service to the neglect of the Church. Christian men and women have a loyalty which must not be overlooked. A practical suggestion comes from a churchwoman.

"Our W.A.'s," she says, "and the other organizations are crying out for helpers. Let us resolve that for every hour of service we offer our country we offer an hour to the service of our Church. For each dollar we give to the relief of suffering caused by war let us give an equal amount to the Church to promote the spread of the Christian Message. We may lack time or money, let us then be faithful workers together with God in prayer."

This is very clear thinking and may help to steady us in our confusion.

IN TIME OF WAR

It is to be hoped most sincerely that we shall not fall into the error of self righteousness in the present conflict. Already pronouncements are being made and very categorical language is being used about our cause being just. It is not for us to say that it is just. It were better for us as humble men and women trying to do our duty conscientiously to say "we **think** our cause is just, but do Thou O God take the cause into thine own hand and judge between us and our enemies." Such braggadocio as was used during the last stages of the conflict in 1918 ill becomes Christian men and women, and if we begin to assume the prerogative of the Almighty our sacrifice will be in vain. Let us leave the issue in His hands, for both we and our enemies are His children and need His mercy.

SALESMEN

A letter in the Canadian Churchman quotes a business man as saying, "The parsons are salesmen, they have to sell religion. Most of them are rotten salesmen." We appreciate this opinion. The principle inculcated in the salesmen's mind is that one must convince the prospective buyer of the worth of the article one wishes to sell. The focus of attention must be on the customers; how to approach him; how to clip his barbed wire fences, and explode his mines and generally reduce his defences against a vicious pressure of specious argument.

But the salesmen's real object is to get something from the customer. We don't believe that in this exploitive world salesmen walk around stirred with enthusiasm about their high ideals and altruistic motives. He wants the customer's money in return for something. It's a bargain. This is where the analogy ends. Parsons haven't anything to sell; that's why they are rotten salesmen. They offer something that cannot be bought with money or with a price. They merely extend an invitation to a banquet which large numbers ignore and refuse with silly, weak, rather insulting excuses—insulting, that is to the intelligence of the parson. Parsons don't sell anything. They faithfully present for acceptance on the part of all seriously-minded people a way of life which brings the greatest peace, the happiest fellowship and the finest way of living. Those who refuse the invitation do so, as the Prayer Book says, "to their own condemnation."

As a matter of fact the lives and the example of the clergy today are a splendid advertisement—if you want to use the jargon—for Jesus Christ. Of course if you shut your eyes you may never see a billboard even though you stand right in front of it.

CONGRATULATIONS

It is a source of satisfaction to all church members to hear of very substantial developments in certain parts of the diocese. It gives us great pleasure to mention three parishes in the city who have quite notable achievements to their credit. St. Luke's (the Rev. W. H. Hatfield) has now a new rectory. Standing in the church grounds it completes the efforts of long years to provide adequate facilities for the spiritual care of a devoted congregation. At St. Mary's (the Rev. G. Storey) alterations have been made to the basement of the church, a tower has been added and the church grounds improved and enclosed with a fence. The church has also been repainted. We heard that it had been given a coat of battleship grey and were prepared to comment on the Church militant but we understand the aggressiveness is of a different type although, apparently just as effective.

In the west end, St. Paul's (the Rev. G. O. Schultz) has now a rectory also. In this growing community the Church is making excellent progress and the parishioners are to be commended on rallying to their leader so loyally and helping to build up the Church.

In all these parishes there has been no lack of voluntary labour. We think the recent Sunday lessons on Nehemiah and the Building of Jerusalem must have been listened to very attentively.

THE CHRISTIAN AND WAR

Many have experienced great mental strain in trying to come to a decision with regard to their duty as Christians. The following letter from the Archbishop of York may give guidance in the matter:

"Sir: I have received a large number of cuttings giving the reports published by various newspapers of my sermon broadcast on Sunday evening, August 27th. Most of these start with this statement: 'Should war come it will be the duty of a Christian to fight, said the Archbishop of York (Dr. Temple) broadcasting from Bristol last night.'

No such sentence occurred in my sermon. On the contrary, I expressly said that I believe some Christians are directly called to be pacifists. I added that this is not a general obligation of Christians; but that to attempt to maintain good will, even while using force to check evil, is such a general obligation.

Unfortunately, the sentence contributed by someone else as a general description of my address—a highly misleading description as I think—was utilized for 'headings' in many instances.

WILLIAM EBOR (Bishopthorpe, York)."

GOOD ADVICE

At times of crisis one must keep one's head cool, feet warm and mouth shut. If I can keep my head cool I shall quickly realize that what seems to be the loss of all is only the loss of something, however precious; if I keep my feet warm I shall not suffer from cold feet, in other words the jitters; and if I keep my mouth shut I shall neither enervate myself by grumbling, nor bore my friends by self pity, nor disappoint my God by abysmal inability to take a tiny dose, courageously, of the bitter medicine of which He has drunk since His love first overflowed its banks and brought creation into being.—(From "FEAR NOT," E. Morse Boycott.)

NON-AGGRESSION PACT

We should all really try to avoid becoming too engrossed in current events. We may find ourselves in the predicament of a clergyman who pushed a marriage certificate in front of the bride and asked her to sign the non-aggression pact with her newly acquired husband. Which is not much more complimentary than the reply of the little boy with a lisp when asked what God did with the rib taken from Adam's side. Very precociously, we think, he replied, "Pleath, Mith, he made thoup of it."

Diocesan News

CHAPLAINCY SERVICE

The Bishop has received the following letter from the Primate, dealing with the Chaplaincy Service:

"My dear Bishop:

I have had an interview with the Adjutant-General at Ottawa regarding Chaplaincy Service. They have not yet set up that Service, but I think I am safe in saying that when this is done it will be necessary for all our men who are volunteering for Chaplaincy Service to be recommended by their Bishop to the Central Board in Ottawa, who will have the final appointment of Chaplains. We are anxious to avoid individual men receiving Chaplaincies on their personal initiative through Ottawa, or elsewhere. While I cannot speak for the authorities at Ottawa, yet I have every reason to believe that they share this feeling very strongly. You will hear when the Ottawa organization is completed.

Sincerely yours,

DERWYN TORONTO,
Primate."

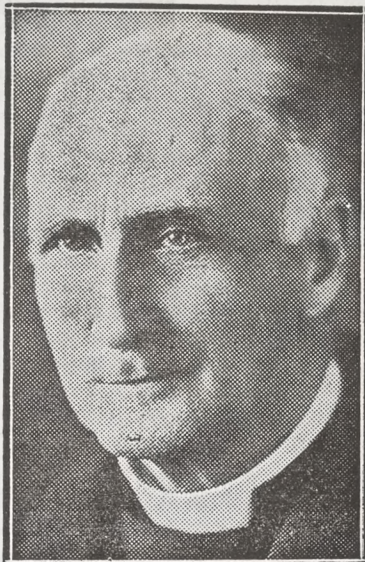
BROADCASTING

Arrangements have again been made with Station CJCA, Edmonton, to broadcast the morning services. The following schedule was inaugurated by the Bishop from All Saints' Cathedral on Sunday, October 1st, and is now in operation. Listeners are advised that due to a rearrangement of the times of other broadcast features over the same station the time has been restricted to one hour, commencing at 11.00 a.m.

We appeal to our listeners to keep in mind that broadcasting like everything else entails considerable expense and any contribution to any of the churches providing the broadcast will be most gratefully received. We know from past experience that many have appreciated these services and we hope they may again afford comfort and guidance in difficult days.

- Oct. 1st: All Saints' Cathedral.
- Oct. 15th: Holy Trinity.
- Nov. 5th: Christ Church.
- Nov. 19th: All Saints' Cathedral.
- Dec. 3rd: Holy Trinity.
- Dec. 17th: Christ Church.

N.B.—The 1940 schedule will be published in the December issue of the Church Messenger.



The Ven. Archdeacon F. C. Cornish

CALLED TO ACTIVE SERVICE

Under the above caption the Victoria COLONIST reports that the Ven. Archdeacon F. C. Cornish, formerly of Edmonton, has returned to active work in the Church. Coming from retirement he is now in charge of the parish of St. Matthias, Victoria, taking over from the Rev. Alan Gardiner, who has been appointed Chaplain to the 5th (B.C.) Coast Brigade, R.C.A. We feel sure that the Archdeacon is singularly happy in being able to render such effective help. We never could imagine our beloved archdeacon as being particularly comfortable in retirement from work which he loved so well.

His friends in Edmonton will wish him every blessing in his new sphere of labour.

DIOCESAN BOARD OF RELIGIOUS EDUCATION

Sunday School By Post

The following candidates wrote the annual G.B.R.E. examinations and have been awarded certificates:

Junior Bible Class, No. 14A: I. Muriel Kennedy, Hughenden.

Advanced Course, No. 11: II. Barbara Young, Vermilion; Lilian Davenport, South Cooking Lake. **III.** Joyce Davis, Mayerthorpe; Mary Richards, Provost.

Senior Uniform Course, No. 11:

I. Alister Herd, Sangudo; Mary Breadon, Fawn Lake.

II. Evelyn Golightly, Willowlea; Joe Davenport, South Cooking Lake; Muriel Hanna, Provost; Margaret Jackson, Breton; Edna Mew Chauvin; Betty Howarth, Bittern Lake; Effie Bowman, Breton; Jeanette Heffren, Edgerton; Jose Colton, Islay; Lillian Phillips, Fawn Lake; Mary Williams, Edmonton; Olive Thurston; Irma.

III. Mary Cardinal, Soda Lake; Violet Price, Namao; Paddy Richards, Provost.

Junior Uniform Course, No. 11:

I. Una Lang, Edgerton; Alex. Lees, Jarvie. **II.** Margaret Kent, Irwinville; Jennie Breadon, Fawn Lake; Donald Davis, Mayerthorpe; Willa

CHURCH MESSENGER

Sheppard, Daugh; Irene Spriggs, Dapp; Dorothy Smith, Jarvie; Matthew Hedley, Ashmont; Kenneth Child, Killam; Doris Campbell, Telfordville; Gerald Colton, Islay; Ivy Hodges, Lloydminster; Kathleen Jones, Jarvie; Muriel Phillips, Fawn Lake; Aubrey Colbourne, Fawn Lake; Irene Lambert, Irma; Margaret Hunter, Battle Lake; Molly Gardiner, Irwinville.

III. Lucy Mew, Chauvin; Vera Shopland, Rochester.

D. B. R. E.

The Bishop presided at the recent meeting held in Christ Church parish hall.

Miss Camp presented a report on her work with the S.S.B.P.

Art Potter reported on the increasing activity and enthusiasm displayed by members of the A.Y.P.A.

The high standing secured by the Diocese in pupils' examinations is a matter of gratification and praise.

Plans have been made for Rally Day and we note with pleasure that the address this year will be delivered by the Bishop of the Diocese.

A Ways and Means Committee to consider the needs for Kapasiwin was appointed and will report during October.

A.Y.P.A. CONFERENCE

"Youth in Action for Christ and the Church" will be the theme of the A.Y.P.A. Fall Conference, held in Edmonton, on October 7th, 8th, and 9th.

The aim of this Conference is to put into action the new plan brought back by the Edmonton delegates to the Vancouver Conference, namely: Stan Cheston, Norm Pickard, Hugh Reeves and Archie Bowker.

Activities will commence Saturday afternoon with registration and billeting under the direction of Hugh Reeves, assisted by Jack Kimber. In the evening a supper dance under the supervision of the Entertainment Committee, headed by Walter Parker, assisted by Betty Brown, Mabel Ledgard and Dorothy Briggs, will start the ball rolling.

Holy Communion will be held in All Saints' Pro-Cathedral at 8.30 a.m. Sunday, October 8th, the celebrant being Rev. L. Batchelor.

The Y.W.C.A. will be in charge of the breakfast at 9.30 a.m.

At 11.00 o'clock members will attend the regular morning service at All Saints, followed by luncheon in the Dutch Mill.

At the 2 o'clock session Howard Reeve, President of the Edmonton Diocesan Council, will be the chairman. Art Potter, assisted by Hugh Reeves, will arrange the discussion groups for this period, they will be: Devotional Development, Leadership Training, and The Organization of Study Groups.

The evening service will be held at Holy Trinity at 7.30 p.m., followed by a "Fire Side" under the auspices of the Holy Trinity A.Y.

The final day of the Conference will commence with a short service at 9.30 a.m. in All Saints'

Parish Hall. At 10 o'clock one of the Edmonton delegates to the Amsterdam Youth Conference will speak. Luncheon will be held at the Dutch Mill at 12.30 sharp.

At 2.00 o'clock the findings of the discussion groups will be presented, following this there will be a detailed explanation of the new system which has been adopted by the A.Y.P.A.'s of the Diocese of Edmonton.

At 5.00 p.m. the new officers of the Diocesan Council will be installed in All Saints' Pro-Cathedral by the Diocesan Chaplain, Rev. L. D. Batchelor.

The Devotional Committee under Howard Reeve and Archie Bowker is in charge of arrangements for all church services, including Holy Communion and Installation of the new Executive.

The Entertainment Committee, as mentioned above, is in charge of all meals, Saturday evening's supper dance, and Sunday evening's "Fire Side."

The Publicity Department under Kay Croft, assisted by Mary McPherson, Barbara Woodhead and Stan Cheston, is in charge of all advertising, dance tickets, conference tickets, official programmes, invitations, correspondence and registration forms.

The President of the Edmonton Diocesan Council of the Anglican Young People's Association is Howard Reeve, the chairman of the Committee in charge of the Fall Conference is Norm Pickard.

Any additional information may be obtained from either Norm Pickard, 12061 97th Street, telephone 71983, or Miss Kay Croft, 11221 85th Street, telephone 72480.

YOUTH SPEAKS

We have but come to manhood's prime
And now the call goes forth to die.
Do we feel envious of time,
Or shrink because we fear to lie
A rotting sacrifice to crime,
Tainting the winds that round us sigh?

Our firm, clear answer cries "Not so,"
We can as bravely face a foe
As our dead fathers years ago.

And yet their death accomplished—what?
A world of right and truth begot?
God witness that we see it not!

The world has rolled through twenty years
Of blood, of sorrow and of tears:
Till now the time has come again
To face the call of death and pain.

Well then if we, the young, must go
To reap the harvest madmen sow,
Remember this, you who may see
Long years of life that yet shall be.
"Build us no Cenotaph of stone
Such as great warrior nations own
Whose greed and pride war's lusts condone;
But let God's righteous peace be built
On lands where late man's blood was spilt,
Shrouding in mercy earth's foul guilt."

—W. deV. A.H.

(Local News continued on Page 19)

Christianity and War

By Rev. Canon H. F. D. Woodcock, M.A.

Coming out of church, having received the Sacrament of the Holy Communion, one young man was heard saying to another, "Do you think it is right for us to enlist as combatants in this war?" Every thoughtful person will appreciate the mental background of this question. Christianity and War—the irreconcilability of these two. Is not the one the very antithesis of the other?

Did not our Lord say in the Sermon on the Mount, "Resist not evil. Whosoever shall smite thee on the right cheek turn to him the other also"? Would it not therefore be wrong for one who pledges his loyalty and service to Jesus as Master to fight with his country in this war?

Let us take a practical illustration. Germany marched into Austria and captured that country without bloodshed. There was no resistance. Did Germany have a rightful claim upon Austria? No legitimate claim whatever. What was the effect upon Germany of non resistance on the part of Austria? It had the obvious effect of encouraging her in her evil way. In September, 1938, she issued to the world her demand for the Sudetenland. The policy of non-resistance was again adopted and Germany marched into Sudetenland. And then encouraged still more in her evil covetousness she, without even a pretence of justification in direct denial of her solemn promise and undertaking at Munich, annexed Czechoslovakia. It was as though it had been said to Germany, "You take my coat, here is my cloak also." What effect did this action, according to the principle of non-resistance, have upon the evil doer? It encouraged him still more in his wickedness and now he demands Poland, but at last the policy of non-resistance has been abandoned and we are at war. Non-resistance in the instance referred to was an exhibition of pitiable weakness and solicited from the aggressor, not admiration or a desire to emulate, but contempt for weakness, selfishness and cowardice.

The Sermon on the Mount has been dubbed the moral text book of decadent and servile races, and if England had dared to cite the Sermon on the Mount in justification of her action or non-action regarding that brave little country of the Czechs she would have merited the reference, nay, she would have been called the nation of hypocrites. England made a bargain with Germany regarding Sudetenland. It was the kind of bargain that a weak nation makes with its powerful and unsuccessful enemy; "I give you my coat if you promise not to take my cloak." The coat is received, the promise is made. The promise is a scrap of paper, nothing more.

What then of the Sermon on the Mount? It proclaims the laws of the Kingdom of God and the Kingdom of God comes with the consummation of the human race. And that is not yet. St. Paul says that the Law cannot annul this promise. Neither does the Sermon on the Mount annul this law. Our Lord came not to destroy the Law but to fulfil it. The ethic of the Sermon on the Mount starts where the Law stops. The Law brings us to that point and the Sermon on the Mount takes us on. The Sermon presupposes the Law. It takes it for granted. The Law is absolutely essential. It is vital and inevitable if human society is to proceed in its normal intercourse. It is the foundation of its normal living. But the Sermon on the Mount announces a higher ethic of justice and equity.

But the lower ethic of the Law must be attained first. It can only be ignored by those who have gone beyond it—those who give the cloak and travel the second mile. The demands of the law are ignored because of the recognition of a higher obligation. “May I not do what I will with mine own?” “I will give unto this last even as unto thee.” But the law is there. It demands that I give “unto thee” bare justice. Having given unto thee what is thy due thou hast no complaint because by the higher law of love I give unto this last as even unto thee.

The principle of non-resistance as enunciated by our Lord belongs to this higher ethic of this Kingdom which is beyond the law. It must not be isolated from the ethic as a whole which covers the entire range of human character. This justification of non-resistance is determined by the character of the person who exercises it. If he is a mean, weak, selfish, servile serf then his action only emphasizes his servility. The only salvation of such a man is in resistance. If a thief take my coat and I give him my cloak I only win his admiration if he knows that I could kick him out of my house. If I am to be justified in my attitude of non-resistance my whole character must be on the high level of the Sermon on the Mount. And so it is with a nation. If all the people which comprise a nation are actuated in all their living by this high ethic of the Sermon on the Mount then the nation can without hypocrisy take the stand of non-resistance and if that could happen the martyr nation would take its place with Christ upon the Cross for the salvation of the world. No one will dare to say that we have reached that standard. A man can afford to be generous when he has been just. A nation can be generous towards its enemies when it is strong enough to defeat them on the lower level of force. The nation which declines to put forth the effort and sacrifice which is necessary in order to arm itself for the protection of its people and their property on the principle of non-resistance will not exist long as a nation. But it will exist quite as long as it deserves to.

Space does not allow me to deal with non-resistance as it effects the other fellow. I may turn the other cheek on principle but is it the same principle that justifies me in refraining from going to the aid of another who is being maltreated by superior force? Our Lord gave His back to the smiter, but with a whip of cord He would drive from the Temple those who would traffic in the credulity of faithful Jews and He would withstand to the uttermost those who would devour widow's houses and offend little children.

As a lamb is led to the slaughter so was our Lord led to the Cross; He made no resistance. But the virtue of His submission lay in the fact that He could have summoned legions of angels to His aid, that He possessed all power in Heaven and Earth, that He was in the form of God.

It is the ethical law of the ultimate kingdom upon which our Lord's eyes are set in the Sermon on the Mount. He announces the characteristics of a life in which law and justice are one and God is all in all.

The ultimate kingdom has not yet arrived. We are in the process of painfully transforming the kingdoms of the world into the kingdoms of God and His Church. Our task is to translate the “uncompromising Transcendence” with the “ever compromising and graduated Immanence”.



Almighty God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ.

Amen.

Present-Day Ideologies and Christian Ideals

X. — PHYSICAL FITNESS

By Rev. Ebenezer Scott, M.A., B.D.

It is a grim irony that Physical Fitness receives a special impetus as a cult in times of war, or the threat of war. The god of war and the goddess of health seem to be unnaturally mated. But we must endeavour to take as detached a view of our subject as we can, regardless of present circumstances.

Christ came as the Saviour of the whole man. He gave a sacramental value to the body. Body and soul unite in the highest act of our Christian worship; we pray for the cleansing of our bodies by the Body of Christ, and for the washing of our souls by His most precious Blood.

In the Resurrection of Christ from the dead, with its sure and certain hope of our own resurrection, the body attains to an eternal significance. There is room for much latitude of opinion in our belief in the Resurrection of the Body. Even St. Paul's magnificent Fifteenth Chapter of First Corinthians contains a great deal of speculation. But the belief in a resurrection in which the body shall somehow share remains essential to our faith.

"Eternal form shall still divide
The eternal soul from all beside."

If Christ came to destroy death, He must needs come to destroy everything that had in it the seeds of death. Disease in the body was to Him akin to sin in the soul. It belonged to the same realm of evil. His most gracious miracles were brought forth by the sight of human suffering. It is significant that His own life on earth, though short in duration, was a life of health. We never read of any disease invading the perfect temple of His Body.

On the other hand, the Christian ideal of the body is not a material ideology. Physical fitness, in the Christian view, is that which enables the body to be the fit dwelling-place of the soul, and of God's Holy Spirit. There is no glorification of the body for its own sake, of which we have the supreme example in Ancient Greece. The almost childish delight in games and physical prowess of the Greeks sometimes inclines us to doubt whether their general intellectual level was so high as we imagine it must have been. Disraeli must have had something of this suspicion when he wittily compared the young nobles of the English aristocracy to the ancient Greeks, who were "good athletes, knew no language but their own, and never read". We are bound, of course to remember that this same delight in the strength and grace of the human form gave its own inspiration to the art of Greece, and even to some of its greatest poetry; but in the end it became a potent source of moral depravity, so that Plato felt constrained to exclude the poets and the artists from his ideal Republic.

There is a further positive objection to the glorification of the body which we must bear in mind, along with our present-day enthusiasm for physical fitness. Both from our common observation and from our knowledge of history, we learn that there is a very real sense in which humanity has cause to "glory in its infirmities", to use St. Paul's striking expression. Nature herself does not treat physical infirmity with sheer contempt. In the disposition of her gifts she has her own wonderful ways of compensation. The lack of one sense or faculty often sharpens another to a keener edge. It is no superficial sentiment that makes a favourite popular hero of a man who triumphs over physical disadvantages of any kind. It is an instinct which pierces deep into the ways of Providence. The Captain of our salvation was the "Man acquainted with grief", or "with sickness", as the original word actually means. If Christ's active life on earth was one of health, it closed in an early and cruel death; and the slow death by Crucifixion is known to have been a ghastly contrivance which included within itself all the tortures which the human

body can endure. With the Cross before Him, He warned men that they must be prepared to be "maimed", if they were to enter into life.

There will be for a long time to come, probably as long as the world endures, enough of physical deformity, to chasten and humble the human race. Only, while we strive to keep our bodies fit, let us keep them also in due subordination to the mind that rules them, and submit ourselves body, soul, and spirit, to the sovereignty and the guidance of the Holy Spirit of God.



Comments Original and Otherwise

"Curate"

SOUTH AFRICA IS LOYAL

The South African Government has changed Prime Ministers. Parliament, although overwhelmingly Dutch in its composition, dismissed General Hertzog, who wished to adopt a policy of neutrality in a war in which the British Empire was engaged, and replaced him with that splendid veteran of the last Great War—to say nothing of the Boer War—General Smuts. Probably there is no greater war leader in the world than General Smuts. It is a matter of great satisfaction that again on this occasion, he and the armed forces of South Africa will stand four square with the nations that are fighting for freedom.

MORE BIBLES SOLD IN CHINA

According to the 1938 report of the American Bible Society more books were sold in one month last year in Chungking, China, than during the whole previous year. The sale of Bibles and Testaments was higher than in any former year. When a truckload of Bibles from Hong Kong plunged into the river they were rescued and artificially dried in a Hankow egg-packing house. Every book was sold. Missionaries scoured their shelves for extra copies. Shop-worn, wrongly bound, worm-eaten books were all put into circulation.

AN ASTONISHING STATEMENT

In the Living Church, July 12th, there appeared an article headed "What Shall We Do?" From it I quote.

"Today Christians find themselves adrift in a world that has largely rejected Christian moral standards. It may take a Hitler to be bold enough to announce flatly that national self-interest is above any consideration of moral law, but it is not the totalitarian nations alone that act upon this principle. Democracies are quite as concerned with considerations of national self-interest, though they may be more solicitous in attempting to clothe their motives with the garments of righteousness than are the more outspoken dictators."

Should Hitler win in the struggle for supremacy, and then turn his attention to the United States, I wonder if this editor would write with the same complacency. We may be thankful that the President of the United States takes an

entirely different view. Nobody questions the right of the United States to determine whether they will take part in the war now declared, but at least American citizens should find some other reasons for neutrality than misrepresentation of the motives of the democratic nations. I commend to the editor of Living Church the study of this quotation from a speech by England's Prime Minister.

"If all our efforts to find a peaceful solution—and God knows I have done my best—fail and we find ourselves forced to embark upon a struggle bound to be fraught with suffering and misery for all mankind and the end of which no man can foresee, we shall not be fighting for the political future of a far-away state in a foreign land.

"We shall be fighting for the preservation of those principles, the destruction of which would involve the destruction of all possibility of peace and security for the people of the world. I trust those with whom the responsibility lies will remember the millions of mankind whose fate depends on their actions."

SOMETHING FOR CHRISTIANS TO THINK ABOUT

Speaking in Quebec at the annual meeting of the Canadian Bar Association, Maitre JACQUES CHARPENTIER of Paris, representative of the Bar of France, said something to the assembled lawyers that carries a tremendous moral for all of us. The world, he said, is divided into two camps—one of which believes in the Christian God, the other does not. On the one hand are the isms—Nazi-ism, Fascism, Communism, all of which set the State above religion; on the other hand is Christianity, which sets the soul of man above the state or the race, and whose precepts are the basis of democracy and human freedom. Between these two camps, humanity has to choose. The tremendous moral is that we who call ourselves Christians must gird ourselves to hold our own. We must feel that we should stand by each other—that no matter what we call ourselves technically, whether we be Protestant or Roman Catholic, or any other denomination of Christian, we should realize that every species of Christianity is threatened by gigantic forces gathered against it—that we who call ourselves Christians, no matter to

what church we belong, should be not merely tolerant of each other but should be actively and generously friendly to each other, not merely nationally and nominally, but also in our local and private affairs.

Commenting on this speech, an Ottawa paper expressed the opinion that "It is surely a time when Christians should feel the desirability of union under the great essentials of their common faith; should be good to each other, publicly and privately, should realize that all of us who call ourselves Christians, believing in God and the Bible and the precepts of Jesus Christ, should endeavour in religious matters to repudiate suspicions and jealousies among ourselves, should think and act on the basis of mutual friendship, should agree to differ not as opponents or rivals but as friends, knowing that the forces of evil will make no distinction between us in their warfare against all that Christianity stands for in the conduct of life."

THE WORLD AND ITS WONDERS

That is the title of a school book published in England by the Cambridge University Press; and which is in use also in schools in the West Indies. In the chapter on Canada we read: "The people are mostly settlers, that is, people who have left their native land and made new homes in other lands. Many of the people are farmers, for in some parts you may have much land for a small sum of money."

In the same chapter the writer undertakes to introduce his readers to their Canadian cousins. These Canadian cousins are said to be strong and healthy and not afraid of work. "The boys clean boots and chop wood, and the girls dress the younger children and help their mothers before starting for school, which is often three or four miles from home." Then later we are told that these children when walking, wear snow-shoes which are made something like a tennis-racket.

With equal truth the author might have said that we Canadians live chiefly by fishing and hunting and clothe ourselves in the skins of wild animals. The surprising thing is that this sort of stuff could find a publisher in the year 1931 and that it should be produced by the Cambridge University Press.

GOD DEFEND THE RIGHT

"Now may God bless you all and may He defend the right. For it is evil things that we shall be fighting, against brute force, bad faith, injustice, oppression and persecution. And against them I am certain that right will prevail."

So said England's Prime Minister in the House of Commons after he made the announcement that England had declared war against Germany. What a contrast to the egotistical bombast of the German Chancellor on a like occasion!

MISSIONS LEFT HIM COLD

Quite recently I was discussing Church matters with an intelligent layman. He was keenly interested in his parish, and in diocesan affairs, and a generous contributor to parish and dio-

cesan funds. In the course of our conversation something was said about the missionary work of the Church, whereupon this lay Churchman made the statement quoted above, that any appeal for missions left him cold. Just think of it! The Communist is a keen missionary on behalf of his creed such as it is, but the professed follower of Jesus Christ, says that any effort to win others for Christ, does not interest him in the least—it just "leaves him cold". What a terrible commentary upon the teaching and example that we clergy are giving to our people, when such views are held by those who look to us for instruction.

Here is another incident of a like kind. Not long since a missionary from overseas was announced to address a congregation on Sunday evening in a town of considerable size. There were two people present in addition to the choir. It was evident that an appeal on behalf of missions left that congregation quite cold, and probably left the incumbent down well below zero.

A VERY YOUTHFUL THEOLOGIAN

Two little boy friends of mine, Kevin and Vivian, were playing together. They had been to church the day before. Here is a verbatim report of a conversation.

Vivian: "Kevin man, what is the Holy Ghost at all?"

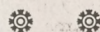
Kevin: "Well, you know about God, don't you? Well, the Holy Ghost is the little bit of God that's inside you, that pricks you when you do what you shouldn't."

Not at all bad for a seven-year-old.

NOT A CHURCH AT ALL

In the International Review of Missions for last April there appeared an article by Dr. H. H. Farmer the title of which was "The Faith by Which the Church Lives". The concluding paragraph reads as follows. "A Church which is not first, last, and all the time a missionary Church is not a Church at all."

Hear also what the Bishop of Chicago says: "I lay it down as a postulate, that no one is soundly converted to Jesus Christ, if he is not a missionary. I but follow my Master if I say that the heavy judgment of God is upon the disciple who is himself fed and does not feed the hungry one; who is himself clothed and clothes not the naked; who is himself free, and does nothing for the prisoner; who is able to get about, and does not do anything for the pitiful sick."



A Dyak youth, 22 years old, policeman in Kuching, attended Christian churches for a time, then approached the Church of England missionary asking to be prepared for baptism. After instruction he went back to his own village, where there were no Christians. Five weeks later he had built a little chapel, and in the face of much persecution, enlisted fifty people as catechumens. The baptized congregation in six months had grown to seventy. It is in charge of the Borneo Mission.

The Evangel Through Teaching

A phrase which was frequently on Our Lord's lips was "the Kingdom of God", or, "the Kingdom of Heaven". In His preaching and in His teaching He was constantly proclaiming it.

While the meaning of this phrase has been the subject of much discussion, and many volumes have been written on it, the simplest explanation is that Our Lord was proclaiming the sovereignty of God—the rule of God in the hearts and lives of men. His great desire was to lead people everywhere to acknowledge God as their King, to make possible the day when all should know Him and obey Him.

One of the most interesting things about this is the Method which Our Lord adopted to accomplish this end. He did not adopt the method of legislation, or of political action, or of violent revolution, but He adopted, instead, what we may call the Educational Method. The word which is used most frequently in the Gospels to describe what Jesus did is the word "teach". He was constantly teaching people, and His teaching method was noted as unique, for it was said of Him that "He taught them as One having authority and not as the Scribes".

Moreover, we find that He trained a small band of young men to carry on this teaching work, when the time should come for Him to return to the Father. And, when that time came, He gave them and His Church a teaching commission—"Go ye, therefore, and teach all nations."

If we follow the story, as recorded in the Acts of the Apostles and in St. Paul's letters, we shall discover that this little group of trained workers did exactly what we would have expected them to do, viz., follow the teaching method of Our Lord—the method which they had observed Him using during the time He was with them.

From that time on, the Church has been a teaching Church, and only as the Church is true to this function will she be able to fulfil her task aright.

Now there are three ways in which the Church is carrying on this teaching commission:

1. Through the proclamation of the Gospel Message throughout the world.

This is usually referred to as the Church's Missionary task. It is that aspect of the Church's work for which the M.S.C.C. is directly responsible.

2. Through the teaching of young and old alike—especially in the home land.

This is usually referred to as the Church's Educational task. It is that aspect of the Church's work for which the G.B.R.E. is directly responsible.

3. Through the practical application, of the truth taught, in our relations with others.

This is usually referred to as the Church's Social Service task. It is that aspect of the Church's work for which the C.S.S. is directly responsible.

It is the second of these three things with which we are chiefly concerned in this article, though it is well to remember that the work of each of these three Departments is simply an aspect of a unified task.

Let us think for a moment of a Baptismal Service as conducted in our Church. Here is a young child brought to the Font by parents and Godparents to be incorporated into the life of the Church. God's minister, as the Church's representative, takes the child in his arms and, in the name of the Holy Trinity, baptizes him. Then, signing him with the sacred sign of the cross, he receives him into the congregation, and prays that the child "may continue Christ's faithful soldier and servant unto his life's end."

It should be noted that this whole Service is based on the principle that a **programme of education is to be provided for the baptized child**. Parents and Godparents have taken certain vows and promises in the name of the child and, accepting these in good faith, the Church, through her representative, undertakes to help these sponsors in the discharge of their solemn undertakings.

Now just what does the Church want to do for the child thus incorporated into her life? What is the Church's desire for him? To answer this is to state what the Church wishes to do for everyone of her members, or, in other words, it is to state the Church's Educational task.

Briefly, we may express it this way:

1. To lead them into a personal relationship with God.
2. To guide them into a knowledge of the truth.
3. To enlist them in active service for Christ and His Church.

Now there are three main channels through which this purpose can be effected—three points of attack, so to speak:

1. The Parent in the Home.

The home has a first chance and a lasting chance with the child. Without the co-operation of the home, the work of the Church, in behalf of the child, is often defeated.

This being so, everything possible must be done to insure that the influence of the home life on the child is in harmony with the influence which the Church is trying to create.

The G.B.R.E., through special literature, through the Home Department, the Little Helpers, and, in co-operation with the Mothers' Union, through the promotion of the observance of Mothering Sunday, is bringing to the parishes that help they require for the development of their own religious life, as well as guidance in the religious training of their children.

2. The Priest in the Parish.

As the Educational Head of his parish, the responsibility for the teaching of the members of his flock—young and old alike—rests upon the Incumbent, so far as the Church is concerned.

He has, therefore, to face such questions as these:

How shall I organize the educational work of my parish?

How shall I relate the various agencies at work?

How shall I get and train teachers?

What Lesson Courses shall I use?

How shall I develop the worship life of my people?

How shall I interest them in the work of the Church and enlist their activities?

What can I do to arouse the adults of my parish to learn?

To help to answer these questions, the G.B.R.E. provides for the Incumbent—definite guidance, through literature and through the services of the Field Secretaries—Courses of Lessons for all ages, together with the necessary material for both teachers and pupils—programmes for the through-the-week gatherings of boys and girls and young people—special help for the organizing and conducting of Young People's and Adult Study or Discussion Groups.

In addition to all this, the G.B.R.E. has been largely responsible for the establishing of Courses in Religious Education in our Theological Colleges, and itself provides these Courses in 6 of our 10 Colleges.

3. The Teacher in the School.

Those whom we send into our Sunday Schools to teach need training in teaching principles and methods, and guidance in the directing of the work of their classes.

This the G.B.R.E. provides by means of its Teacher Training Courses—its Lesson Text Books for Teachers—its Manuals for Leaders—and by the promotion of Leadership Training through Correspondence, Summer Schools, Deanery Conferences, etc., etc.

4. Special Lines of Work.

Besides these regular channels, through which the G.B.R.E. works, there are two special lines of work promoted by this Board.

Scattered throughout the length and breadth of Canada, there are over 40,000 boys and girls, living in isolated areas, far from the Church's regular ministrations. These children receive what is often their only religious teaching through the Sunday School by Post. While this work is carried on through Diocesan Channels, the G.B.R.E. provides much of the literature which is used in this work and also makes grants-in-aid to the Dioceses to enable them to provide it.

Further, in co-operation with other Boards of Religious Education, the G.B.R.E. is earnestly promoting religious education in the public schools. While the opportunities vary in the different Provinces, wherever it is possible to take advantage of such opportunities, every effort is made to do so. A considerable amount of such teaching is being given in the Provinces of Quebec and Ontario, and a growing interest in this important work is manifest in the Provinces of Manitoba, Saskatchewan and Alberta.

Now this great task, entrusted by the Church to the General Board of Religious Education, needs the whole-hearted support of the whole Church. To this end, the third Sunday in October—October 15th next—is set apart by the General Synod to be observed as the **Church's Educational Sunday**—commonly known as "**Children's Day**". On this day, especially, the members of our Church, young and old alike, are asked to remember the work of this Board in their prayers, and in offerings for its support.

The Educational work of the G.B.R.E. is financed in the same way as is that of the M.S.C.C. and the C.S.S., viz., by the free-will offerings of Church members towards the Apportionments. The importance of seeing that the total amount required is raised through the Apportionments is self-evident. For a number of years these offerings have fallen far short of the amount required for any of the Boards. You can do much by seeing that your Parish and Diocese contribute their full share, with a little more for good measure.



BISHOP OF DURHAM ON THE AFTER-CARE OF THOSE CONFIRMED

Some of the clergy in the Diocese of Durham are appealing to the new Bishop (Dr. Williams) to fix a lower minimum age than fourteen for Confirmation. After careful consideration, the Bishop has come to the conclusion that it would be wise to reduce the minimum age to twelve. The Bishop says he is "fully conscious of the difficulty of drawing any rigid line which will commend itself as generally satisfactory."

Then the Bishop goes on to affirm that:

"We need to give far more attention than we commonly do to the after-care of those who have

been confirmed and that this is a far more important matter than the drawing of any new age limit."

In Canada that is also very true. Greater care is needed of our newly confirmed. Has the old custom of "sponsors" been outgrown? It is possible to arrange that Confirmation is held early in Sunday School days so that the pupils of the Senior classes will have a communicant life together and not believe that Confirmation is graduation from the Sunday School and the Church.



OCTOBER

1. SEVENTEENTH
SUNDAY AFTER
TRINITY.Remigius, Bishop of
Rheims, Circa 532.8. EIGHTEENTH SUNDAY AFTER
TRINITY.

9. Denys, Bishop and Martyr.

10. Paulinus, Archbishop of York, 644.

13. Edward, King, Confessor, 1066.

15. NINETEENTH SUNDAY AFTER
TRINITY.
Children's Day.

17. Etheldreda, Virgin and Abbess, 679.

18. **St. Luke, Evangelist.**22. TWENTIETH SUNDAY AFTER
TRINITY.28. **St. Simon and St. Jude, Apostles and
Martyrs.**29. TWENTY-FIRST SUNDAY AFTER
TRINITY.

THE CHURCH OF ENGLAND AND WAR

When war was declared by the mother country the Primate of All Canada, Archbishop Owen, who was at the time on his way to Western Canada, wrote immediately to the Prime Minister of Canada. He expressed the opinion that he could speak on behalf of the Bishops, the clergy and the lay people of the Church of England in Canada and assured the Prime Minister of their co-operation in making effective any measures which the Government might undertake. He stated further that the Church would readily supply its full quota of chaplains. That promise still stands now that Canada has declared war.

The Primate has examined both "a Form of Prayer for use by Christian people in all countries during times of war and rumours of wars", part of which is printed on page 2 of this Church Messenger, and "Prayers For Private and Public Use", a booklet containing prayers selected by the Council for Social Service. He has said that they seem very suitable for use at this time. A sample of the former has been sent to each clergyman by the Supplies Department of the G.B.R.E. with the Council for Social Service Bulletin. The latter is available for any of the clergy and each is on sale for \$1.25 per 100.



Prayers for the Present Time of Anxiety and Distress

O Lord God Almighty, guide we pray thee, our Sovereign and all those to whom thou hast committed the government of our nation and empire; and grant to them at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey thy holy will, and fulfil thy divine purpose; through Jesus Christ our Lord. *Amen.*

O God, who hast taught us in thy holy Word that thou dost not willingly afflict the children of men: Grant that, in the present time of strife and distress of nations, our people may know thy presence, and obey thy will: Remove from us arrogance and feebleness; give us courage and loyalty, tranquillity and self-control, that we may accomplish that which thou givest us to do, and endure that which thou givest us to bear. O thou who art the hope of all the ends of the earth and of them that remain in the broad sea, hear us in thy mercy, for His sake who was lifted up on the Cross to draw all men unto Him, Jesus Christ our Lord. *Amen.*

O Almighty God, the refuge of all them that put their trust in thee: We turn to thee in this time of trouble; direct the course of this world, we humbly beseech thee, in accordance with thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. And this we ask for thy mercy's sake, through Jesus Christ our Lord. *Amen.*

O Lord God of Hosts, stretch forth we pray Thee, Thine Almighty arm to strengthen and protect the soldiers and sailors and air-men of our King in every peril of land, and sea, and air; shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage, and grant that in all things they may serve as seeing Thee Who art invisible; through Jesus Christ our Lord. *Amen.*



One Communion and Fellowship

October

"Give us the wings of faith,
to rise
Within the veil, and see
The saints above, how great
their joys,
How bright their glories be.

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

"I asked them whence their victory came;
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to His death.

"They marked the footsteps that He trod;
His zeal inspired their breast;
And, following their incarnate God,
Possess the promised rest.

"Our glorious Leader claims our praise,
For His own pattern given;
While the long cloud of witnesses
Show the same path to heaven. Amen."

—Rev. Isaac Watts.

October calendar might be called "In memory of the saints of France". For the two first of our five Black Letter saints for this month are saints of France.

October 1st—St. Remigius or Remi, Bishop of Rheims. St. Remi even as a child was noticed for his love of holy things and when the bishopric of Rheims and the Church was praying for a sign to help them in their choice of a new bishop a ray of light struck through the building resting on the head of the lad Remi. So, in spite of his youth, Remi was promptly elected and soon showed the choice was a wise one. France, like England, then was torn to pieces between battling tribes, but the Franks under Clovis their king soon showed themselves the dominant race, giving the old land of Gaul their name France. Our words "freedom" and "franchise" are also from Frank, the makers of France. Clovis, now king, wished his country to be civilized, and among other things being rid of her crude and bloodthirsty religion. So he sent to Remi ordering him to come and baptize him at once. Remi explained that baptism must be preceded by instruction in Christianity. Clovis answered by summoning the bishop to instruct him in the religion that afternoon. Remi went and, being a wise man, took only his copy of St. Matthew's Gospel. He found Clovis lolling on his rude throne, one hand playing with his great spear, the other fondling the head of his favourite hound. Standing before the throne Remi began to read from the first of the Gospel. Almost against his will, the heart of the savage king was touched and, as the

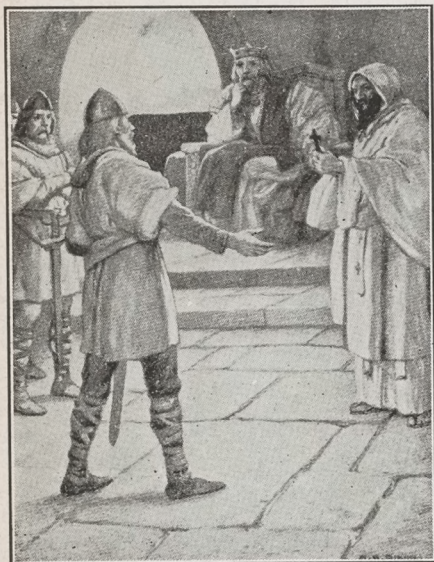
bishop read on, Clovis stuck his spear into its socket and sent the dog away. Then as the story of the wonderful life unfolded, the king grew restless. It was impossible but that the record should soon end in tragedy, yet One who could raise the dead with a word could sweep His enemies to death with a thought. Yet He seemed slow to strike. As the end drew near, Clovis snatched up his battle spear and sent it whirling through the hall over the head of the bishop to strike in the end wall as he cried, "Half my life if I could be in that Jerusalem with a thousand of my Franks that night." Slowly Remi read on of the tragedy of Golgotha and again the king interrupted, "Did any of the guilty crowd still live?" "Hast thou lived all thy life without sin, O king?" answered Remi. "For, if you and I could have done so, God would know that what two men could do, all men could. And He would not need to sacrifice His Son to save us." Then Clovis took off his crown and, stepping from the throne, knelt before the bishop, asking for baptism, and Remi, judging that he understood, baptized him that Easter eve. Later he crowned him in Rheims and Remi remained the light and guide of France till he passed from his post after seventy years of service. But from then till the Revolution the kings of France were crowned at Rheims. It may be called the Westminster Abbey of France till it became the Martyr City of our Great War. I have seen it wrecked, yet standing, a monument to the ruthlessness of war and the savagery of men.

October 9th, St. Dennis or Dionysius, patron saint of France. He was a Greek of Athens, a wise man who constantly studied the stars and his attention was greatly excited when one spring, soon after the equinox, he saw a long



Edward brought the Stone of Scone to England.

blackness in the eastern sky from about noon to three o'clock. The mysterious darkness, as well as he could judge, lay over Palestine. It could not be an eclipse, at full moon, so he wondered. Ships coming from there knew of the darkness but professed to be unable to tell of any cause. Then a wandering Jew was in Athens, preaching JESUS and the Resurrection. The stranger was brought before the court of Mars Hill where Dionysius was one of the judges, and there he heard the story of the Man who was God, who died when the noonday sun was darkened and who rose again, and he be-



Paulinus and King Edwin.

lieved it. It seems that he had lands left him on an island in the Seine in Gaul. So when the second persecution broke out Dionysius with some relations and friends, all Christians, went there, hoping to be able to worship in peace. For a time all went well. Denys, as the Gauls called him, taught and a sturdy little church was founded on the island where Paris stands. This attracted attention and persecution came. Denys and several others were arrested, but it was difficult to get proofs. Denys, as a Roman, could not be put to the torture, but to save his servants, who could, he confessed everything, and was beheaded on the hill, now a quarter of Paris still known at Montmartre, "Martyr's Mount". The main charge against him was that he believed in the possibility of a resurrection and he promised his judge to return to him after death. This he did, carrying his head on his arm. In a few years a great Abbey Church arose named for him. There kings brought rich gifts and pilgrims came by thousands and "St. Denys for France" was the French battle cry. Even the Revolution could not entirely dethrone St. Denys. The flag of the French Republic is the Tricolour, that is, it is the blue of St. Martin's

cloak, which he cut in half to help a half-naked beggar, and the red is the scarlet and gold of the altar cloth of St. Denys, the banner of France in the Middle Ages, the Oreflamme and the white was the Bourbon colour, the flag of Joan the Maid, the flag which was first raised over Canada. So, though the great Church of St. Denys is now secularized, the French flag still has its three guardian saints, St. Martin, St. Denys, and Joan the Maid. May they and the King of saints forever watch over her.

October 13th—St. Edward, King and Confessor.

This last of our Saxon kings seems to have been a mild character. He was far more interested in the building of his abbey at Westminster than in building forts. His wife was only one in name and many historians have called him guilty in that, for if he had left sons, William the Norman would never have come to England. Still now we wonder if any fortifications would have knit the British Empire together like standing

"In the hush of our dread high altars
In the Abbey that makes us we."

And sons, if they were like the most of the later Saxon kings, would never have swayed our hearts as does the Abbey. To take Holy Communion there among the stones marked with the names of our noble men, is indeed an experience.

October 10th—St. Paulinus, Archbishop of York.

We know little of our first Archbishop of North England. He came with St. Augustine of Kent to England and when the Princess of Kent went to wed with the still pagan King of England, Paulinus went with her. Her influence and that of Paulinus made the king and priests consent to Christian baptism. The king was killed in the ceaseless fighting of those days and, as the people quite untouched by the new religion went back to heathen worship, Paulinus fled south with the queen and her children. Later, Oswald the Christian king and Aidan the great missionary told of on this page for August brought North England and Lowland Scotland to Christ. St. Pauline is little more than a name.

October 17th—Ste. Audrey or Ethelreda, a princess of Northumbria. She early vowed to be a nun, but married against her will, she persuaded her husband to keep her as his wife in name only. He also gave her the island of Elys (Ely) in the Fen country, where she founded a convent planning to retire there, but her husband's death gave her back to her own family and as a handsome princess was a convenience in making treaties she was given against her will to another king as his wife. He was determined to have her, so she fled from him. He went after her with an army. It was a foolish thing for an army was not needed to arrest one woman, and if she had supernatural guards, the army was no use. They thought so and went on strike, leaving him to recover his wife by himself if he liked or could, but he decided to let her go. So she retired to Ely, where many women joined her and lived in peace.

Dominion A.Y.P.A. Biennial Conference

Although the Conference was held in June and as far away as Vancouver, the enthusiasm, the fellowship, the knowledge of world conditions and the work done by the young people attending still thrills me and makes me wonder if the rest of our 20,000 members have as much at the command of the world, especially the youth of today. It was a most enlightening trip from the realization of the vastness, diversity and beauty of our wonderful Dominion to the tremendous tasks we have attempted and still greater ones to be accomplished.

Yet our A.Y.P.A. is not yet perfectly organized—while many branches seem to be operating smoothly, doing routine programs and finding time for research and experiment; others are barely able to exist, to find suitable people and material to make balanced programs but they remain alive for the benefit of those youth who need and want A.Y.P.A. fellowship. Much stress was placed on our lack of contact—Conference provides a great opportunity for this and we learned many things from East, North and West but, in such a country where sometimes Local Councils comprise hundreds of miles, writing must be our main contact. Just writing is not enough; letters must be answered and so we have a resolution that all members write about A.Y.P.A. work and answer all correspondence promptly.

Many splendid reports were read and dealt with. Many new suggestions were passed on to the new committees—not only from every part of the Dominion but from Great Britain's two delegates who had travelled so far to be with us.

Missions are always in need of help but this year there seem so many reasons for stressing this part of our work. Sunday School by Post and the Mission Boat "Western Hope" are two causes to which we have promised money. But many of our members want to give more than money—it is amazing to learn of the deplorable conditions they have discovered during Social Service Surveys—they want to do something definite about it. A knowledge of coping with the situation, the courage to give time and energy to such jobs is what our leaders are asking permission to give—some are already doing so with splendid results but the work is great and the labourers few, you can help.

At the West Coast—there is a Japanese A.Y.P.A. as well as Japanese and Chinese Missions. During our discussions it was felt that racial differences should not be detrimental to the furtherance of world-wide fellowship for Christ and His Church—that we as A.Y.P.A. members would not let it be detrimental. If you do not like people of a different race, ask yourself why?

Slides by Ben Drew and a trip on the "John Antle" arranged by him gave us a splendid view of work we have heard much of and in many cases helped—the Columbia Coast Mission.

In the North—mining districts provide excellent opportunities for A.Y.P.A. Fellowship,

work among delinquents who are brought to worship through young people's efforts.

The Social Service Report shows many other ways of doing Missionary Work. "Resolved that Christian teaching of sex morality and marriage be given a place on our program" came after much discussion, it being felt that, under proper supervision, this kind of education would prevent certain types of delinquency to a great extent.

After a discussion on the refugee problem we resolved to recommend that the Dominion Government take steps to admit a limited number, urging that branches do the same and try to create an intelligent Christian public opinion on this question.

Study Groups were discussed and suggestions made for presenting subjects. Before coping with Social Service Problems we must understand them and one of the qualities of Leaders is knowledge. As our A.Y.P.A. grows more leaders are needed; leaders must learn and members must study to become leaders. Another resolution—to give Study Groups a definite chance this season.

Past, Present, Future. A splendid and interesting report on the Madras Conference gave us much to think of.

Our own A.Y.P.A. Conference gave us much to do.

The summary of Amsterdam Conference doings and delegates gave us inspiration to plan and to help our five delegates. It also gave us "I am a baptized Christian, Woe is me if I preach not the Gospel."

Representing **Canadian Youth Congress** Jerry Hundel said a few words in which he intimated that they need the A.Y.P.A., the members who do belong are giving leadership. Much discussion and Dominion-wide opinions before and after this speaker resulted in a resolution that A.Y.P.A. should not be represented but that individual members might represent their young people's group with the consent of the rector. In some sections, where it is known, there is the opinion that it is doing good work but in others it appears to be definitely detrimental.

At Vancouver Cathedral we heard a most inspiring message from the Rt. Rev. W. P. Remington, D.D., Bishop of East Oregon, U.S.A., at our opening Rally.

Victoria Cathedral has a lovely peal of bells, an outdoor pulpit contributed by Junior W.A. girls, a children's corner, a stone robin on a stone nest high upon a pillar where a real robin built its nest during the building.

A.Y.P.A. Dominion Conference. We toured Vancouver by car, crossed to Victoria on the S.S. "Princess Elizabeth" and drove seventy miles in Victoria seeing the beautiful Butchart Gardens, the residential section which reminds one of English estates with trees, flowers and hedges not seen in Eastern Canada.

A splendid view of the King and Queen was another treat provided for us by our Vancouver hosts.

Current Happenings

Captain E. R. Roe of the Church Army is arranging for a "Crusade of Witness" in rural Manitoba.

* * *

King's College, Halifax, is this year celebrating the 150th anniversary of its foundation.

* * *

I notice that the clergy of the Roman Church in one part of Quebec have started a campaign against Jews being allowed to acquire property in their parishes.

* * *

One of England's most distinguished writers and literary critics, Mr. J. Middleton Murry, has entered Westcott House, theological college at Cambridge, to prepare for ordination to the Church of England ministry. He has been unsympathetic to "orthodox" Christianity, but he became attracted to the personality of Jesus Christ and as a result he wrote a book which is claimed by many to be one of the best in recent years, entitled, "Jesus, Man of Genius".

* * *

In the death of Canon McElheran, Principal of Wycliffe College, Toronto, the Church in Canada has lost a splendid Christian.

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It is stated that three sons of Dr. Martin Niehmueller, the defender of the faith in Germany, but now in a concentration camp, have decided to study for the ministry.

* * *

At a meeting in Albert Hall, London, which was packed from floor to ceiling, Londoners said "Good bye" to Dr. Winnington Ingram who had been their bishop and never failing friend for 38 years. One of the speakers was Dame Hudson Lyall who referred to the bishop as "the Peter Pan of the Episcopal Bench". The bishop was presented with a farewell offering of more than \$20,000. In acknowledging the gift, the Bishop mentioned the fact that after one of his recent confirmations he came home with four boxes of golf balls, a crate of honey, and twelve guineas for a summer suit.

* * *

A bequest of \$10,000 has been made to the congregation of St. John the Evangelist at Bracebridge by a lady who lived in New York.

* * *

The Diocese of St. John's, Newfoundland, was a century old last July. The first bishop had eight clergymen and six hundred communicants. One hundred years later the clergy have increased to eighty and the communicants to 97,700.

* * *

"The Great Commandment" is the title of a new religious motion picture which will be released this fall from Hollywood. It marks a new venture in motion pictures. Sponsor of the venture is the Rev. James K. Frederick, a clergyman of the Episcopal Church.

Diocese of Algoma

The Bishop of Algoma, the Rt. Rev. Rocksborough R. Smith, who has been in England for the summer in the interests of his Diocese, has been unanimously elected General Secretary of the Church Union, and has accepted the position. He has therefore placed his resignation in the hands of the Metropolitan of Ontario, and will leave Canada to enter upon his new duties in England at the end of November.

The Bishop will have completed thirteen years service in Algoma, having been consecrated as Bishop Coadjutor in September, 1926, succeeding Archbishop Thorneloe as Bishop of Algoma in January, 1927.

There will be much regret in the Diocese at his departure, for he has by his earnest work, his ready sympathy and his genial manner made countless friends. Their good wishes will follow him to the Motherland as he goes to take up his important and responsible task as chief executive officer of one of the most influential organizations of the Church of England.



BAPTISTS SILENT ON WORLD COUNCIL

The Baptist World Alliance meeting at Atlanta made no definite recommendations regarding the World Council of Churches, nor was there any unanimity of opinion expressed concerning Church unity. Indications were made to the effect that each Baptist Union throughout the world would separately consider membership in the Council and that a majority of the conventions or unions would eventually join.

However, the report of the committee on "The Baptist Contribution to Christian Unity" indicated a wide divergence of opinion among its members. It was presented by Rev. W. Holms Coats, of Glasgow, who stated:

"The division of opinion regarding communion and membership was extensive and the conclusion of the report is that time must be allowed for reconciliation of divergent views.

"It is evident that there is little inclination among Baptists for closer corporate union with other branches of the Church. Most members of the commission give it as their opinion that such incorporation would compromise our Baptist witness and not effect much improvement in conditions of work on the mission fields, or elsewhere."

—The United Church Observer.



NEWS FROM HONAN

Since word was received in July through press despatches that all British subjects had had to leave Kaifeng, messages have been received from the Rev. G. A. Andrew and others bringing assurance that all the M.S.C.C. missionaries were safe and well.

The first message was a cable from Shanghai whence it had been forwarded for Mr. Andrew by the China Inland Mission. It stated that all the M.S.C.C. property in Kaifeng had been locked up—even the Chinese being excluded; that the members of the local American Mission were looking after the property; that all the M.S.C.C. missionaries had had to leave the city,

but were safe and well; and that St. Paul's Hospital at Kweiteh, 100 miles east of Kaifeng, was carrying on as usual.

A later letter has brought further reassuring news of the location and welfare of the missionaries. Mrs. Simmons and her son Peter have returned to Canada. Miss Watts and Miss Robbins were in Tien-Tsin, but expected to go on to Peitaho, a near-by seaport, to join Miss Howard. Miss Clark is in Tsingtao with Dr. and Mrs. Gilbert who had gone there on holiday before the trouble developed. And Mr. Andrew and Miss Kelsey are at St. Paul's Hospital in Kweiteh.

As a result of the vigorous boycott imposed on British subjects in Kaifeng, prior to their expulsion, all Chinese colleagues had had to leave the missionaries. No word has been received of the treatment since given to them.

The Bishop, according to the press despatch, had gone to Tsingtao with his invalid wife.

The continued prayers of the Church in Canada are asked for the missionaries and their Chinese fellow-workers.



Diocese of Quebec

It is an unusual thing for a clergyman of the Church of England to receive the personal thanks of the Pope. Such was the experience of Archdeacon Scott who some months ago penned a few verses extolling the efforts of the late Pope in advocating peace amongst nations. In the poem occurred the lines:

"Long nights of suffering found him
praying for peace,

In a distracted world of wayward men."

The poem ended with the words:

"The last word on his dying lips was
'Peace';

"It was his message to a darkened world,
"When on his vision burst the dawn of
Christ."

The poem which attracted the attention of the Cardinal of Quebec was by him sent to the Vatican and in reply the Secretary of the State was directed by Pius XII. to convey his thanks to the author of these lines.

The opening of a new parish hall in the parish of Ireland of County Megantic marked the celebration of the centenary of the Church's work in this little known part of the diocese, situated 80 miles south of Quebec. Five hundred persons, including former residents, gathered for the festivities. The Bishop of the diocese and former incumbents took part in the Services which commemorated the stationing of the first resident priest at Holy Trinity Church, Maple Grove, and Christ Church, Lower Ireland, these two churches being finished and consecrated by Bishop G. J. Mountain in the year 1854. The parish has been served since 1839 by the following 15 priests: R. Anderson, S. H. Simpson, W. Wickes, H. Roe, C. P. Emery, R. G. Ward, A. R. Rowland, T. L. Ball, R. Hewton, W. G. Faulconer, P. Callis, J. Atkinson, H. W. Parry, J. Barnett.

Two of the professors of Bishop's University have filled important posts in distant parts dur-

ing the vacation. Professor Basil Jones, Dean of Divinity, having lectured in Hawaii and Professor Elton Scott, having been appointed a leader at the Amsterdam World Youth Conference. Eight young men aspirants to the priesthood have recently been enrolled as students in Divinity.



Maritime Notes

Two hundred old Kingsmen assembled in Halifax Cathedral to give thanks for the 150th anniversary of their University—the oldest degree-conferring institution of the British overseas Dominions. The preacher for the occasion, Dr. A. H. McGreer of Bishop's University, Lennoxville, reminded his hearers that one of the most serious problems in the history of Christianity is now confronting the Church because of the anti-Christian movement in Germany at the present day. The propaganda inspired by the Nazi Party constituted, not so much a political movement, as a subtle and dangerous religious problem. Dr. McGreer was one of the fifteen recipients of honorary degrees from the University of King's College at the special convocation held late in the summer to mark the unique important anniversary. Dr. Stanley Walker, Principal of King's College, reviewed the history of the University from the year 1789 when the newly-appointed Bishop of Nova Scotia, Dr. Charles Inglis, former rector of Trinity Church, New York, founded King's College and thus continued the name of the New York College which was lost during the Revolutionary War.

A pilgrimage was paid to those attending the commemoration to the little town of Windsor on the river Avon where for the first 130 years of its existence King's College stood. The thoughts of many went back to the days when Dr. A. H. Moore, the former Principal, undertook to raise what was a large sum of money in order to obtain financial assistance from the Carnegie Foundation for the purpose of building a new college in the University precincts of Dalhousie at Halifax. In this task he was eminently successful.

A new Residence was formally opened at Rothesay Collegiate School, near St. John, N.B., during the course of the proceedings at the annual school closing. It is to be known as the McKay Residence in memory of Reay McKay killed during the Great War and was given by members of the family. The new Chaplain of the School is the Rev. F. J. Keble for many years curate at Trinity Church, St. John, and a member of the family of the Rev. John Keble of Oxford. The former chaplain, the Rev. A. S. Coster, returns to his ancestral home in the Parish Church of Fredericton where a century ago Archdeacon Coster ministered.

**THE CHURCH'S WORK
MUST GO ON. ORDER YOUR
DUPLEX ENVELOPES**

now from the
G. B. R. E.

One Hundred Years Ago

Paris, U.C.: Rev. William Morse, Paris, to the Bishop of Montreal, reporting on the conditions at that mission and asking for advice. September 17, 1839.

Bishop C. J. Stewart: The Rt. Rev. J. P. K. Henshaw, D.D., published his "Reminiscences" of Bishop Chas. Jas. Stewart in the "Christian Keepscke" (U.S.A.), which appeared in "The Church" of October 12th, 1839. They were dated from Baltimore. On the 24th October, 1839, in the columns of "The Church" they were criticized by one who had known Dr. Stewart intimately, the Rev. J. Reid of St. Armand, L.C. Mr. Reid calls them by the title of "Fictions" and corrects misstatements about the Rev. C. C. Cotton, the clergyman of St. Armand, who out of compliment to Dr. Stewart vacated his mission and moved to a new station at Durham farther north. **Priest Cotton** did not "abandon his mission and return home out of despondency because of the rogues who fled across the border of Vermont from justice. The dates of the coming of Mr. Cotton to St. Armand was 1805 and of Dr. Stewart 1807. American students visited him because they had heard he was not sparing of his money or books! The "low one-storey house" still stands and is occupied by an eminent physician, and was properly furnished with chairs enough, without need of using chests; and the chairs had neither "rush" nor "bark" bottoms. Governors have sat on these chairs without causing the owner to blush.

Dr. Henshaw's description of Dr. Stewart savours very much of Sir Walter Scott's description of the Black Dwarf. Dr. Stewart was indisputably inviting, and not forbidding and ungainly. Dr. H. makes the memory of a good man supremely ridiculed. I knew Dr. Stewart from 1812 to 1836 and I say positively that he was incapable of making the speeches which Dr. H. has put in his mouth. He never spoke so ill of his flock or of the good they had done him.

His kindly nature, modesty, candid disposition and strict regard for truth guarded him from boasting. There was never any opposition made to him when he first arrived. He was not a "boarder" at the Presbyterian lady's house. Dr. H.'s dates of Bishop Mountain's death, of his visit to Dr. S., and others are wrong. Dr. Stewart's friends have no reason to admire the gratuitous Reminiscences of Dr. Henshaw of Baltimore.

Quebec Ordination: Sunday, October, 1839, in Cathedral Church of Quebec by the Bishop of Montreal. **Deacons:** Mr. T. Fidler, Catechist in Clarke, Newcastle, U.C., to go to **Fenelon Falls, U.C.**; Mr. J. Flanagan, a former Methodist Preacher, to go to **Barton, Gore District, U.C.**; Mr. N. Guerout, student of Bishop Stewart's Institution at Chambly, L.C., to go to **Three Rivers District (Riviere-du-Loup).** Mr. Jas. Pyke, also a theological student from the same Institution and latterly acting Catechist

at **Cornwall, U.C.**, where he is appointed assistant to the Rev. Geo. Archbold, Rector. Mr. **Mark Willoughby**, Agent of the Newfoundland and B.N.A. School Society.

Priests: The Rev. F. G. Elliott, of **Colchester, U.C.**; The Rev. J. McMaster, Minister of the Gore, **Ottawa River, L.C.**; the Rev. R. Lonsdell, of Trinity College, Dublin, ordained in the Cathedral on the 8th of September, to go to **Kingsey, St. Francis River, L.C.** The Rev. R. Anderson, of same College, a Curate in Ireland, to go to **Upper Ireland** and parts adjacent in Co. Megantic, L.C. (Messrs. Fidler, Flanagan, Guerout and these two last gentleman are missionaries of the Society for the Propagation of the Gospel.) Mr. W. M. Godfrey, of King's College, Windsor, N.S., has just arrived in Quebec to be ordained deacon. (Quebec Mercury of October 10th, 1839.)

Island of Montreal: The Rev. M. Willoughby has been appointed visiting missionary for the Island of Montreal. Mr. W. M. Godfrey of N.S. was we believe ordained by the Bishop of Montreal 13th October, 1839, in the Cathedral Church. (The Church, 26th October.)

McGill College: A Latin inscription was deposited in the corner stone of this College, laid by Sir J. Colborne on 9th October, 1839. The Bishop of Montreal being President of the Royal Institution, the Rev. John Bethune, Principal; John Ostelle, architect; and G. Lauder and J. Telfer, builders. Hon. Geo. Moffatt addressing His Excellency said that 25 years ago Hon. Jas. McGill left £10,000 and his Burnside Estate in trust to the Royal Institution for the Advancement of Learning (represented by himself and Dr. Cook) towards the endowment of a College. After protracted litigation that Corporation has now obtained possession of the legacy. An imposing procession went from the garden wall at the Burnside to the site of the new College where prayers were said by the Principal. A military guard attended. (Montreal Gazette.)

Bishop of Toronto's Letters: To Lord Henry Russell, requesting an interview with Lord John Russell, Colonial Sec'y, before he sails for Canada. October 5th, 1839.

Letter respecting the affairs of the Church of England in Upper Canada—the Clergy Reserves, the withdrawal of the annual grant by Government to the S.P.G., the burning of the church at Toronto, a suggestion that a gift from the Sovereign towards the new church would be very acceptable, the effect of the proposed new Union Bill on religion, and his hopes for the completion of remaining incomplete rectories. October 8th, 1839.

Letter to "My Dear Lord". In referring to the petition of the Indians, he points out that "they do not in general sign like other people but by drawing rude figures of the animals whose names they bear." Intends to send back petitions from his people as soon as he returns

to Upper Canada, on the matter of the Reserves which he hopes will be settled by the Home Government and not sent back to the Colony. Is pleased to know that the Chief Justice of Upper Canada is remaining in England until the spring, as he is familiar with all phases of the Reserves Question. Is preparing to sail on the 19th on board the Great Western. October 14th, 1839.

Letter concerning petitions from Upper Canada dealing with the Reserves. October 16th, 1839.

Colonial Sec'y to Dr. Strachan: Has urged the expeditious collections of money in arrears from the purchase of Clergy Reserves. Regrets that the Government cannot assist in the rebuilding of the church in Toronto and points out that Her Majesty cannot present the Communion Plate to the church; nor can the Gov't take action in regard to the thirteen incomplete rectories. October 16th, 1839.

Bishop of N.S. to Dr. Strachan bidding him farewell as the latter sets out for Canada and wishes him well in his new duties. October 19th, 1839.

Rev. J. H. Newman to Dr. Strachan: Oriol College, Oxford, to the Bishop of Toronto, stating that he hopes to call on him in a few days. September 22nd, 1839.

Rev. John H. Newman, Oriol College, Oxford, to the Bishop of Toronto. Regrets that a mix-up in his plans has prevented him seeing the Bishop. October 11th, 1839.

S.P.G.: Dr. Strachan to the S.P.G. Inquires how many more missionaries the Society is disposed to allow to Upper Canada; whether the Society will allow him £200 per annum to pay for extra services of clergy in Toronto and its vicinity; requests that the Rev. **J. Campbell, Goderich**, and the Rev. **J. Rothwell, Oxford Twp.**, London District, be placed on the Society's list for £100 per annum, and that the Society "adopt" the Rev. **Mr. O'Meara**, missionary to the Indians on Manitoulin Island. October 9th, 1839.

Adelaide, U.C.: Letter from Dr. Strachan recommending the appeal of the **Rev. D. Blake**, Adelaide, that he be granted the same indulgence as "has been granted to the Rev. Arthur Palmer," Guelph, as "they were appointed the same year on the same day and conditions and have been exposed to the same difficulties and privations." October 7th, 1839.

Letter from B. V. Smith, writing on behalf of Lord John Russel, stating that he cannot recommend the claim to an increase of stipend preferred by the Rev. Mr. Blake, one of the missionaries of the Church of England in Upper Canada. October 15th, 1839.

Tecumseh, U.C.: Abstract of Journal of Rev. F. L. Osler, Tecumseth and West Gwillimbury, from April 6th to October 6th, 1839.

(The above 11 letters are in the collection of Strachan Papers in Ontario Archives.)

Newmarket, U.C.: The Rev. R. J. C. Taylor, formerly Master of the Peterboro' School, has arrived from Leed's Parish Church, with £100 for the debt on Peterboro' Church, accompanied with an S.P.G. Travelling Missionary for the

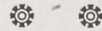
Home, Newcastle and Midland Districts (from The Church, November 9th, 1839). Bishop Strachan wrote to Col. Cotter (?), introducing the Rev. R. S. E. Taylor who is going to Newmarket. November 16th, 1839. (Strachan Papers.)

Newcastle District, U.C.: The Rev. Geo. Chas. Street, Travelling Missionary, gave an account of his tours, in "The Church" of 19th October, 1839. He visited such places as Colborne, Percy, Seymour, Asphodel, Rice Lake, Otonabee, Emily (church now roofed), Ops, Fenelon Falls and Bobcaygeon.

The Sec'y of S.P.G. wrote Bishop Mountain that: The Society confirm the appointment of the Rev. Mr. Street to the office of travelling missionary in the Newcastle District. The salary of Mr. Street to commence on the 1st of July, 1839. (S.P.G. Letter of 30th November, 1839.)

Fenelon Falls, U.C.: The Rev. T. Fidler has arrived and will enter upon his charge. At **Emily** a church is nearly completed. (The Church of November 9th.)

Bishop Strachan wrote to the Rev. T. Fidler: Must hear from the Bishop of Montreal before he can speak of his salary. Glad the people of Fenelon Falls are doing so much. December 4th, 1839; and also to the Rev. Mr. Armour, concerning the affairs of the church in Emily. December 19th, 1839.



ANNOUNCEMENT RE DELEGATES TO AMSTERDAM CONFERENCE

The Church of England Canadian delegates to the Amsterdam World Christian Youth Conference have now returned to Canada, and I feel sure that many of our Church people, especially A.Y.P.A. and other Youth groups, will wish to hear the message which they have brought back.

These delegates have expressed themselves as willing to be used in addressing Young People's gatherings, and to give to our people the message of Amsterdam.

Those wishing to obtain their services may do so by writing direct to the delegates, whose names and addresses are given below, or to the Dominion Secretary of the A.Y.P.A., Church House, 604 Jarvis Street, Toronto.

One of the delegates, Rev. W. J. Zimmerman, of Radisson, Sask., will be in Ontario until the end of September, and may be reached at New Hamburg, Ont.

A very fine set of coloured slides has been prepared on the Conference.

We trust that the delegates will receive many invitations.

Delegates

Miss Jean Creighton, Wolfville, Nova Scotia.
Rev. A. E. L. Caulfield, 437 Albert Street, Ottawa, Ont.

Mr. Jim George, 270 Forest Hill Road, Toronto, Ont.

Rev. W. J. Zimmerman, Radisson, Sask. (New Hamburg, Ont., until Sept. 27).

Mr. Garth Walker, 219 Empire Block, Edmonton, Alta.

Miss Jean Forrest, Courtenay, B.C.

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esty and to Christian principles.
—Selected.



The hindrance to power must be on our side;
it cannot be with God. He has no greater de-
light than to fill the heart with the sunshine
of His own presence, and saturate the life with
His power.
—W. R. Lane.



He who is plenteously provided for from
within, needs but little from without.
—Goethe.

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604 Jarvis Street Toronto, Ont.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. L. D. BATCHELOR

The various organizations of the Parish are now well under way. The Sunday School has embarked on the course of studies laid down by the G.B.R.E. The Edmonton Garrison paraded to Service the day that Canada declared war.

Special Services of Intercession are being held every Wednesday at 8 p.m. At these Services special petitions are offered for the needs of individuals and for the attainment of a religious Peace. The special Litany authorized by the Bishop is being used regularly. Prayers are also said daily at 5.30 p.m.

We are now in possession of an Electoral Roll.

We do thoroughly appreciate the helpful advice of the Chancellor and the large amount of work by the People's Warden in bringing this task to completion.

Sunday, October 1st, was observed as the National Day of Prayer. The Bishop preached a helpful sermon which was broadcasted over CJCA.

Harvest Thanksgiving Services will be held (D.V.) on Sunday, October 15th. The Diocesan Sunday School Rally will be held the same day.

No effort will be spared to mobilize our spiritual forces and to maintain an increasing stream of prayer for these troublous times.

CHRIST CHURCH

THE REV. G. P. GOWER

The month of September closes with most of the activities of the Church well established. It was particularly gratifying to have enough Sunday School Teachers to commence the year with every class cared for. Nothing causes us more concern than the inability of the parish to cope with the needs of the children but we are in the happy state of having, for once, adequate help.

The Young Men's Club have again resumed their meetings and are anxious to have new members. All between the ages of 16 and 20 are cordially invited.

The Women's Guild held a successful tea at the home of Mrs. Christiansen on 102nd Ave. and also had charge of a stall in the City Market. A rummage sale is being planned for October and all members are busy on bazaar work. At the monthly meeting it was decided to form a Red Cross Circle if future events showed it to be necessary.

The W.A. are indebted to Mrs. J. E. Wallbridge for inviting them to hold a tea and sale of home cooking at her home on 126th St.

* * * *

Once again we have had the privilege of hearing Mr. Garth Walker who attended the World Conference at Amsterdam. It was a lesson in optimism to hear of such interest on the part of youth in the message of the Church and lifted us above our own immediate difficulties. We are grateful to Mr. Walker for such a fearless witness to the value of Christian Ideals.

* * * *

We have had several intimations about special days of prayer from various authorities secular

as well as ecclesiastical. While we are always anxious to be at one with others who are like minded, our experience during the last war prompts us to say that we think our need is not so much special days as better days of prayer. Constant prayer is our need. More prayer is our task. As Bunyan puts it, writing under great stress, "All Prayer is the gate that opens into the Armoury of the Spirit where weapons can be had for the warfare." May we plead for more personal prayer during these days of darkness. Let us trust God.

ST. MARY'S, THE HIGHLANDS

THE REV. C. STOREY

During the summer advantage was taken of the holiday season to undertake certain additions and repairs to the fabric of this Church. These comprise the erection of a forty foot tower at the south-west entrance of the Church which has been built into the original fabric of the entrance porch and now provides a commodious entrance vestibule. The tower has been fitted with Gothic door and Gothic windows and also two twin Gothic louvres in the upper story which is used for belfry accommodation.

The inside of the Church has been redecorated and seven Gothic windows have been installed with hinged sashes on the upper portion for ventilation purposes. The Gothic arches are filled with amber tinted and lake blue glass.

The Chancel is being redecorated and handsome blue Dorsal installed behind the Altar. At the west end of the Church in the entrance vestibule and Choir vestry, linoleum has been laid down and a Gothic window installed in the choir vestry to match the others in the Church, while on the lower story a new door has been installed in the west end of the Church on the ground level to provide direct access to the Parish Hall which also is in process of general renovation and repair.

The Rector's Vestry has also been redecorated and a locker installed for the better care of the Church linen and Communion Table Frontals. The vestry hope to proceed with further renovation on the interior fabric of the Church and also of the Parish Hall underneath. They find it necessary to make provision for some additional seating accommodation and they are looking forward in the coming year to the erection of a chancel by means of which additional room may be provided for necessary choir accommodation.

These renovations and repairs so far have been provided by cash subscriptions from the parishioners and friends and also by direct donations. It is hoped that the entire work may be completed during the coming year and accommodation provided on the Church property for all Parish activities.

The four lots on which the Church stands have also been fenced in and the ground plowed and disced preparatory to planting.

The congregation has taken great interest in the general improvement of the Church property and while much remains to be done we all believe that what has been completed will be conducive to the more fitting celebration of the services of the Church and the needs of a growing congregation.

The Harvest Festival Service took place on the 1st of October with the Church beautifully de-

CHURCH MESSENGER

corated for the occasion. The services were conducted by the Vicar. The Bishop of the Diocese visited the Parish and conducted services in the Church on the 17th of September. The Vicar, Office Bearers and congregation were very glad indeed to welcome His Lordship the Bishop on this occasion and extended to him a very hearty invitation to hold services in the Church on any occasion which he might find convenient to do so.

A Church Social, under the auspices of the Women's Auxiliary, was held instead of the usual Harvest Supper. At this function we noticed a number of new faces as well as many of the old ones who have always stood by the Church in times of stress and strain.

The Office Bearers and congregation have repeatedly expressed to the Choir, their collective appreciation of the careful rendering of the Choral Service in the Church and desire to publicly acknowledge their indebtedness in this respect.

The various Church organizations are now functioning for the coming year and we wish them every success in their united services to the Parish.

HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

All organizations have settled down to a winter's work. Gaps appear here and there as men go into Khaki, among them the President and the Vice-President of the Holy Trinity A.Y.P.A. and some of the Church Sidesmen.

The Holy Trinity Young Wives' Fellowship held a very successful afternoon Tea at the Rectory on September 15th, and made a donation towards the Mortgage Fund of the Church.

The W.A. and Parish Guild are active. The W.A. plan a Tea on October 4th, and the Bazaar on November 17th. In addition they are doing extra work for the Red Cross and meet every Thursday at Mrs. May's house.

The Guild plan a Tea at Mrs. Horner's house on October 18th, and also a Rummage Sale.

The Rector is preaching a series of Evening Sermons on the Gospel of What Happens to Us After We Die.

ST. LUKE'S

THE REV. W. H. HATFIELD

The W.A. commenced their winter season's work on September 14th when it was decided to hold a Congregational Bazaar, the middle of November. The ladies are now busy at this work. On the following Thursday, St. Matthew's Day, a Corporate Communion, with Prayers for Peace was held at 10 a.m., with most members attending. Rev. W. H. Hatfield took the Service of Admittance of new members for 2 new members. We are very pleased to welcome them and any others that would like to join us in our work for the Master.

All other organizations have resumed their winter's work with increased members and greater interest.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Services: Sunday 8 a.m., 11 a.m., 7.30 p.m.

Sunday School—Juniors 10 a.m., Seniors 10.30 a.m.

Weekdays—Holy Communion Monday, Wednesday, Thursday, Saturday, 7.30 a.m.

The following are the usual dates and times of meetings, etc.: Vestry Meeting, 3rd Monday, 8 p.m.; Men's Guild, 2nd Wednesday, 8.30 p.m.; Willing Workers, each Thursday at 2.30 p.m.; Rangers, Monday, 7 p.m.; Cubs, Tuesday, 7 p.m.; Brownies, Wednesday, 4.30 p.m.; Guides, 7 p.m.; Choir Practice, Thursday, 7 p.m. and 8 p.m.; St. Hilda's Guild, Friday, 7 p.m.; Scouts, 7.30 p.m.; Preparation for Holy Communion, Saturday, 7.30 p.m.

The Choir Boys seemed to enjoy the Tea given by Mrs. Swaffield in the church basement. Before choir practice they sang Evensong in the side chapel.

St. Hilda's Guild met at the home of Mrs. Swaffield for the recreation evening and had a good time with games and lunch.

The porch at the west end of the church which has sunk down owing to the decay of the timbers has been jacked up and made secure with concrete blocks. Mr. Swaffield and Mr. Watson did the work. The kitchen also has been renovated by members of the Men's Guild. Mr. H. Dodd has calsomined the walls and varnished the woodwork.

ST. MATTHEW'S MISSION

THE REV. J. C. MATTHEWS

The W.A. met for the first time after the holidays on September 7th when plans were made for the winter.

Mrs. Sanders, the president, invited members and friends to her home for a Whist Drive last Friday which was a very successful affair and much enjoyed. The Social Committee met at the home of Mr. J. Thompson and arranged a series of events for the first and third Fridays each month, beginning on October 6th. The Harvest Festival was held on Sunday, September 24th. The Church was beautifully decorated by members of the W.A. with flowers, fruit and vegetables. The Sunday School opened on September 17th, Sister Mary Beatrice being in charge.

ST. MICHAEL AND ALL ANGELS

THE REV. J. C. MATTHEWS

We are very much indebted to Mr. Angerman for making a new sidewalk and doing a number of much needed repairs to the church property. The Ladies' Circle has started the usual fortnightly meetings, the first being at the home of Mrs. C. J. Adams who we are glad to see is in much better health.

Saturday, September 23rd, the church was beautifully decorated and filled with people for the wedding service of Mr. and Mrs. Bennet's son Norman to Miss Julia Holychuk.

The Sunday School is doing well again though we miss the assistance of Mrs. Shropshire and Dorothy who have both given much faithful help.

Mrs. Mary Jowett passed away on September 18th at the age of 85. The funeral was on the 21st.

Rural Deanery of Wetsaskiwin

ST. PAUL'S, PROVOST

THE REV. WM. ELKIN

The members of the W.A. have resumed their meetings following the summer recess. On August 30th our branch paid a fraternal visit to the Hughenden branch. A short service of intercession for world peace was conducted by the Rev. P. J. Disney, after which the members of both branches enjoyed a social hour in exchanging ideas and suggestions for the season's work. More gatherings of a similar nature from time to time would help to encourage these branches in the distant parts of our Diocese.

The Young People's Society held its first meeting of the fall season on September 11th. Officers elected for the ensuing year were: President, Miss Betty Tregale; Vice-President, Roy McMillan; Secretary, Miss Hazel Fox; Treasurer, Miss Phyllis Wright; Program Committee, Miss M. Ferris, Miss C. Ferris, G. Holmes, N. Starr, C. Fox.

The four-fold program of the A.Y.P.A. was adopted, and it is hoped that the society will associate itself with this organization in the near future. The meeting on September 17th took the form of "Fellowship Night," with games and dancing providing excellent entertainment.

Harvesting is almost completed in this district, with yields slightly higher than was expected. Services of Thanksgiving for God's blessings will be held throughout the parish during the month of October.

Marriages—George Albert Crewe of Cactus Lake and Edna Lillian Bovidge of Saskatoon, on September 9th.

Frank Allen White of Green Glade and Nancy Elizabeth Connely of Lea Park, on September 16th.

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

The visit of the Rev. Arthur Murphy was an occasion much appreciated by many old friends and parishioners. Mr. Murphy preached at Hardisty on September 17th, and renewed many old acquaintances.

The W.A. met at the home of Mrs. Trupp. The new policy of direct giving which was instituted at the beginning of the year has proved a real success. Instead of holding numerous teas and "affairs" members now give directly, according to their means. This has worked out much better than the old system, and the W.A. is today in a very satisfying financial position. It has relieved the vestry entirely of the responsibility for collecting the apportionment, and has already paid the first three quarters of the 1939 apportionment. This has been a great aid in solving the problem of parish finance. At present the W.A. is working hard for the one major annual event which has been retained—the parish bazaar—to be held this year on November 18th.

The Harvest Festival is to be held on Sunday, October 8th. It is hoped that a special effort will be made, especially by our rural members, to make God a worthy offering for His work in thanksgiving for the blessings of this year's bountiful crop—the best crop we have had for several years.

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

The high spot of last month's events was the service commemorating the 25th anniversary of the erection of Holy Trinity Church. The Rev. Arthur Murphy came down for this occasion, and received a great reception. Mr. Murphy's visits are always greatly looked forward to and we hope it will not be long before he is with us again.

The vestry met to settle necessary matters of business. They are appealing to the parish to use the occasion of the Harvest Festival Service on October 8th to make a special offering to God in return for all His benefits, and to help the Church prosecute the work of His Kingdom in this parish.

How far off does the day when His Kingdom shall have come and war shall be no more, seem to be at such a time as this.

Never were brave hearts and completely dedicated wills needed in the church more than they are today. The hate and slaughter that have broken out again in the world are a terrible accusation against us who profess and call ourselves Christians. Has not the time come when Christian people must put themselves firmly and uncompromisingly on the side of Love, and determine to have nothing to do with the doctrines of death and hate?

In our prayers, we will remember every day those who are the victims of war—the homeless, the destitute, the fearful of death, the bereaved, the captive, the wounded, the dying. And may we daily review in prayer to God our resolve, when the madness of this terrible time is past, to build a new and better world to His glory.

RURAL DEANERY OF WETASKIWIN

The annual meeting of the Rural Deanery of Wetsaskiwin is to be held at the Parish Hall of Immanuel, Wetsaskiwin, on Tuesday, October 24th, commencing at 2 p.m. We hope to have a good representation from every parish in the Deanery in attendance.

ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

The Rev. W. M. and Mrs. Nainby arrived home safely early in September after an eventful Atlantic crossing, and a delightful holiday in the Old Country. An enthusiastic group of workers had cleared away all traces of the plasterers in the Rectory, and tidied up the grounds in readiness for their return. Among other things, they had brought back several frontals for the altars at St. Mary's, and Immanuel, Wetsaskiwin.

September is the month of re-organization, and most groups are now meeting regularly once again. The Junior W.A. is working on the new Badge System, and a great deal of interest is being shown. The Choir, Sunday School and Scouts are also looking forward to most successful months ahead.

The W.A. and Vestry are holding their meetings each month. The next meeting of the W.A. is to be at the home of Mrs. R. Cline, on Tuesday next, October 3rd, when arrangements will be made for the coming Bazaar. The Building Committee of the Vestry have been active preparing for concrete steps leading to the church and hall, and also a concrete wall in the basement.

The Vestry passed a resolution expressing their appreciation of the services of Mr. Cole during the summer months.

IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

The regular meeting of the Vestry was held at the home of Col. Godfrey Baker. Our next meeting is to be on October 11th, at C. T. Walker's home.

The W.A. met at the home of Mrs. Cole on Sept. 12th, when Mrs. Nainby told some of her experiences in the Old Country during the summer. The W.A. Tea and Sale arranged for Sept. 30th proved to be a splendid success.

The congregation met after Evensong on Sept. 15th to bid farewell to Vincent Cole who is returning to Diocesan Theological College, Montreal, after taking the services at Wetaskiwin and Ponoka during the summer. The rector thanked him on behalf of all the congregation, and presented him with a travelling clock, a gift from the Vestry.

The Sanctuary Guild is most busy making over frontals brought over from England by the rector.

Harvest Thanksgiving service has been arranged for October 1st, when we hope to have Canon Tackaberry with us.

May we urge upon all the need for continued prayer for Peace and Justice in these dark days of conflict. As Christians we must keep our hearts free from the bitterness and hatred attendant upon any war, so that when this struggle has ended we may build a new structure of Peace upon foundation of Justice and equity, rather than attempt to build upon the sinking sands of recrimination, violence and hate.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

During August while the Rev. A. Wallis was away on his holidays, services were conducted by the lay-reader, Mr. G. J. Baker.

A Harvest Thanksgiving service will be held Sunday morning, October 1st.

Because of an accident in August, Mrs. Baker, the organist, has been laid up for several weeks. We hope to see her about again before long. In the meantime we are most fortunate in having Mrs. Wm. Ramsell, who is able and willing to preside at the organ.

The W.A. has met regularly during July and August, but owing to everyone being exceptionally busy in September, only one meeting was held. In the absence of Mrs. Baker, Mrs. Butcher, the vice-president, is carrying on.

The interest taken in the Sunday School is very encouraging, and classes have been continued throughout the summer months. Just recently an intermediate class under the leadership of Mrs. A. Birchall has been formed. Mrs. E. Briggs teaches the Senior boys and girls, and Miss Ruth Lomas has charge of the little ones.

Marriage: Horace Edward Ramsell and Irene Freda Herbert, who were quietly married at St. Andrew's, Camrose; the Rev. A. Wallis officiating.

CAMROSE

THE REV. A. WALLIS

Sunday School: On Saturday, Sept. 16th, we had our Sunday School picnic at Happy Valley. The weather was ideal, and the valley happier than usual with the merry sound of children's laughter echoing among the hills. We had races and games; a weiner roast with marshmallows and cocoa for dessert. The "grown-ups" must have felt the spell of autumn; hilly slopes aflame with colour—

"My God, how wonderful Thou art,
Thy majesty how bright!"

"The majesty of Thy glory."

It was a most enjoyable picnic, and we would thank those who brought their cars, and especially our Rector and Mr. Grafton for their help.

We are glad to welcome Mr. and Mrs. Fred Stewart and family back to Camrose and to church. Our grateful thanks go to Mr. Stewart for his willing help in the Sunday School, and to Miss Doreen East who is helping with the very small people.

W.A.: Our W.A. is active once again. There have been two major efforts to help things along, and we wish to offer our sincere thanks to all who have helped so generously. The giving meant sacrifice one way or another, it meant our time which we thought we could not spare, but somehow life goes on and we feel vaguely satisfied that once again we have met an emergency, and all is well.

Glancing through an old "Messenger" these words stood out more than the rest. Speaking of Christ, the writer says, "His rights, His dignities, His prized possessions He lay aside. He set them all aside for the magnificent thing called Love. What fragrance of life would come to us if we could be as our Lord. It is our calling. To be strong but to be gentle—sometimes very gentle." The times we are living in are highly strung and nervous, there is a tendency to be impatient and critical; we need to keep our feet firmly on the ground and yet our mind above where is the peace of God which passes all understanding, a phrase we hear so often but which never loses its beauty. It is this peace which will help us to keep serene and gentle.

In Memoriam

The Ven. Archdeacon G. Howcroft, D.D.,
31st October, 1932.

"Thy light has come! And following the star
Thou hast gone forth! We fare along the road,
Led on by human, loving souls like thine,
Set now as jewels in the crown of God."

Marriage: Alice Eleanor Burrows to Wm. Edward Gardiner, 2nd September.

Rural Deanery of Pembina

THE WABAMUN MISSION

The following Schools are either on or in process of going on, the list for religious education: Wabamun Junior, Wabamun Senior, Rexboro, Fallis, Seba Beach, Golden Rule, Sundance, Gainford, and Highvale. Teachers have been most kind and co-operative in the not too easy business of drawing up a workable schedule.

30 young people from the Wabamun Mission went in to the city to see that excellent film, "Good-bye Mr. Chips." Mr. Gardiner of Sundance, trucked us in and Mr. Wilson of the Capitol kindly gave us the usual group rate.

The parish hall venture is actually under way and by the time these notes appear in print we expect that the foundations will be well and truly laid.

We have begun in faith with voluntary labour and some initial donations of lumber. We acknowledge with thanks a total donation of 3,000 feet of lumber from Messrs. McDermid Tyrrell, Arthur Tyrrell, and Emil Carlson of Highvale.

CHURCH MESSENGER

A surprise party was staged at the mission house to celebrate the birthday of the "Skipper." A treasure hunt in the dark led to the discovery of an out-size flashlight, duly presented with an appropriate speech. A variety of fun kept the party going until the clock, as they say, "made faces."

On the 13th, Wabamun church was the scene of a rather impressive wedding—by candlelight, because the wedding party had been stuck in the mud. We wish Howard Ross Gilbert and Frances King (now Mr. and Mrs. Gilbert of Tomahawk) every happiness. We know they enjoyed the marriage supper at the mission house, thanks to Mrs. Margerison and her assistants, Mrs. Halhead and Miss Hancock.

Holly Springs will remember for a long time the service and sing song at Couves' farm, on Sunday night, September 10th. Every family was there either complete or at least well represented.

Apportionment collections throughout the Mission are proceeding slowly due to the delay in harvesting operations.

Each family was asked in an explanatory circular letter to subscribe a dollar or more if possible.

There is little doubt that the full amount will have been subscribed before the month is out.

Our heartfelt sympathy goes out to the Leclair family at Seba in their recent bereavement.

Marian White of Seba is to be congratulated on gaining a second class certificate in the 1938-39 lessons by mail.

MAYERTHORPE AND DISTRICT

THE Rev. W. DE V. A. HUNT

At the beginning of the last Great War Mr. Asquith coined the phrase, "Business as usual." We Christians might well adopt the phrase with the addition of one word, "Spiritual." Spiritual business is difficult at the best of times. It becomes a hundred-fold more difficult in time of war. But war or no war God's requirements are always the same. The two-fold commandment is not abrogated because nations are at death grips.

Confirmation classes have been resumed at Mayertorpe, Peavine, and Rochfort Bridge and will be continued, as far as possible, throughout the winter.

Harvest Thanksgiving services have been held at Peavine, Stanger and Sangudo. The early harvest gave opportunity for some very beautiful decorations, and we would like to express our appreciation to those who gave so willingly of their time to help us "Raise the song of harvest home." At Stanger church Joan Horne and George Grey sang as an anthem Bishop Walsham How's beautiful hymn, "The Year is Swiftly Waning."

At last we have a brick chimney in St. Saviour's Church, Greencourt! It has been a long felt need. Our thanks are due to all who have assisted in financing its construction.

On August 12th the members of the Blue Ridge W.A. motored down to Mayerthorpe for a joint meeting with St. Luke's W.A. The ladies arrived just as the season's worst hail storm struck us. The fears that some at any rate of the members had suffered heavy loss from the storm made the gathering less cheerful than it would otherwise have been. Nevertheless the visitors from Blue Ridge were most welcome and we hope that we shall soon meet again.

St. Luke's W.A. sent in a donation of butter, eggs and vegetables to the Sisters of St. John a few weeks ago. The ladies hope to send another donation later. At its last meeting, held at the home of Mrs. Keeley, the W.A. pledged its support to the Canadian Red Cross Society for the duration of the war.

ONOWAY

Until further notice the services in Onoway church will be as follows:

First Sunday, Holy Communion, 11 a.m.

Second Sunday, Evensong, 7.30 p.m.

Third Sunday, Mattins, 11 a.m.

Fourth Sunday, Evensong, 7.30 p.m.

It is hoped that the parish will take advantage of the opportunity we have in this place to meet together for corporate worship and prayer for the world in this time of unrest.

W.A.: The Thanksgiving supper will be held on Monday, October 9th, at 6 p.m., followed by a dance.

Brookdale: The new church will be dedicated by the Lord Bishop of the Diocese, on Sunday, November 5th, at 11 a.m.

Holy Baptism: August 6th, Stephen James Vaughan. August 7th, Margaret Lorraine Dixon, Barbara Frances Dixon.

Burial: July 25th, William Hendricks Loper. Sept. 13th, George Beeston.

EDSON AND ST. PAUL MISSION

THE Rev. T. J. MATTHEWS

On the 5th of September we held a meeting of the Sunday School teachers, and it was immensely gratifying to discover that the purchase of G.B.R.E. equipment, on which we had embarked with some trepidation, was justified from a financial point of view; as it seems possible to cover the cost through the Sunday School collections. Our superintendent, Mrs. Elliott, is to be congratulated on her conscientious and efficient work, and splendid report. Elsie Peel won a beautiful diploma for her examination in the Junior's class; we hope that next time others will be more successful.

The W.A. held their first meeting of the season out of town, at the home of Mrs. Stafford, and had a delightful afternoon. They catered to Masonic evenings twice during this month, so have been very busy. Directed by Mrs. Broughton, and assisted at the piano by Mrs. Elliott, they put on a splendid fashion parade of the "gay nineties" last Friday, including a wonderful wedding scene and the old time cyclists. A great deal of work went into this production, which would easily bear repeating.

The Juniors had a picnic on the 16th, thanks to the kindness of their leader, Mrs. J. K. Wilson and Mr. Wilson.

A great number of people attended the funeral of Josephine Forrest on Sept. 10th. Josephine had grown up in this parish, and its sympathy has been with her constantly through her long and trying illness. It is extended to her mother and to Mrs. Kneen, her aunt, who have nursed her so faithfully all these years. Mr. Peel, a war veteran, was buried on Sept. 23rd, the funeral service being assisted by the Edson Legion.

Bertram William Tucker, and Frances Elizabeth Tucker were baptized here last week.

Marriage: David Koop and Katherine Elizabeth Sloboda.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Baptist, on Sept. 7th, with five members and two visitors present. Travelling Bag receipts were \$1.25. Among other business arrangements were made for a Silver Tea, Sale of Home Cooking, Vegetables, Candy, etc., at the home of Mrs. Bailey, on Saturday, Sept. 23rd. This proved successful—\$17.65 being realized by the Seniors and \$1.40 by the Juniors selling candy, etc.

The Junior W.A. held their first meeting for the second term of 1938 on Sept. 16th, at the church hall. The Juniors paid the church gas for the last two months. After School Fair they will be renewing their interest and efforts in connection with the new Junior W.A. work for the year.

Sunday School has been held regularly, also church services (except one Sunday) since Rev. Teape left for England. Mr. Colley of Waskatenau preached on August 20th, and Mr. J. W. Robinson took Evensong on three Sundays. Mr. Gardam of Westlock, kindly took service for us on Sept. 17th.

Our thoughts are often with Rev. Teape at our meetings and services and we trust he will return to the West at some future date.

Baptisms: By Rev. Wallis, August 22nd, Donald Allan Thompson. August 23rd, Joyce Edith Herndon and Jean Evelyn Herndon (twins).

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

The W.A. of St. Matthew's parish have resumed meetings after the summer months. At the Sept. meeting a number of visitors from Rodio were present. Plans were made for the annual bazaar to be held at the end of October.

The Rodio W.A. held a busy meeting this month at the home of Mrs. Elliott, when work was planned for the bazaar in Viking.

The choir have resumed regular practises and will meet Friday evenings, at 8 p.m., in the parish hall.

Mr. Anderson visited the parish of Edgerton on Sunday, Sept. 10th, when he conducted services at Heath and Edgerton. On Monday, Sept. 11th, a baptismal service was conducted in St. Mary's Church. Three children were presented.

The fall Deanery meeting of the Wainwright Deanery will be held in Wainwright on Tuesday, November 7th. Notices of the meeting will be sent out to the parishes of the Deanery shortly.

The Harvest Festival Service at Metropolitan will be held on Sunday, October 15th, at 2.30 p.m.

WAINWRIGHT AND DISTRICT

St. Thomas', Wainwright; St. Margaret's, Battle Heights' District; St. Mary's, Irma.

THE REV. R. BOAS

Other than the hindrance of the rainy weather of a week or so ago, the peoples of our parish have been greatly favored with good harvesting conditions. We trust that at our Harvest Thanksgiving

Festivals we shall all be able to sing with grateful hearts, "All is Safely Gathered In."

Every day since that unforgettable Sept. 3rd there has been a daily celebration of the Holy Communion at 7.30 a.m., at St. Thomas' Church. The intentions at these services of commemoration are, firstly, to begin these eventful days with Christ Himself, and secondly, to share in Christ's sufferings by praying for all those people upon whom the miseries of this present conflict have fallen.

The women of the Battle Heights' W.A. have carried on the good work of parish cooperation and fellowship, by being the hostesses to the Irma W.A., at the home of Mrs. E. Bacon 16 women partook of this fellowship gathering. The rector introduced the mission study book of this year; and plans were begun whereby the school-house service at Battle Heights may have in it the semblance of an altar to help create a desirable atmosphere for these services.

The people of Battle Heights have begun their third service in the month. The extra time given the rector, due to the release of Gilt Edge from his circuit, has enabled him to give both Battle Heights and Irma a third service in every four weeks.

From Wainwright comes the news of the Senior W.A.'s fall work and plans. The first bit of news comes in the form of the resignation of one of our most faithful workers. Due to ill health, Mrs. Forryan, the secretary-treasurer of this branch, has had to retire for an indefinite period. We know that we still have the help of Mrs. Forryan's prayers and interest on this great work. Mrs. McLeod kindly accepted this vacant post, until the new year.

Instead of the yearly chicken supper, the women have decided to make a parish canvas for free-will giving to surplant the burden—some task of such an affair. Many people have often expressed their desire to do this rather than to take part in all the work of a supper. This alternative plan is taken in the faith that this is the better way.

Mrs. Forryan of Wainwright has also had to give up her work of caring for the sanctuary. At a special meeting of the Mizpah Girls' W.A., the girls decided to accept these duties as part of the efforts of their group. This will not make for an altar guild, but with the supervision of their leaders, Mrs. Greer and Mrs. Boas, this will become part of their regular program.

The Wainwright Sunday School got off to a good start this fall. A personal letter to each pupil insured this fact. In the plans for this season, the Beginners and Bible Class, after taking part in the opening service, retire to the rectory for their lessons. To help teach the beginners, the Sunday School has furnished their teacher with the added help of a good table, work table and wall pictures to help illustrate their lessons.

An addition to the Sunday School has been created by the Mizpah Girls forming a Bible Class, under the leadership of Mrs. Boas. These girls meet in the church every Sunday afternoon, at 2 p.m.

The Young People of Wainwright, at a meeting at the rectory, made up a new set of plans for the coming season. They decided to affiliate once more with the A.Y.P.A. of the Diocese and to follow out its program. Then, for the coming three months, they plan to meet bi-monthly, instead of every week.